

BISHOP QUAYLE'S NEW BOOK ON THE PREACHER

THE CHRISTIAN CENTURY

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UNITY

"Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

That song shall dwell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!"

—Whittier.

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Anglo-American Conference on Christian Union

Preliminary Notice.

The English committee recommend the following for the proposed conference to England next summer, which was specially commended by resolution at Pittsburg.

1. The date, July 4 and 5.
2. The place, Caxton Hall, Westminster, London.
3. The name, "Anglo-American Conference on Christian Union," promoted by the Disciples of Christ.
4. Two sessions to be held each day, with two speakers at each session, one Englishman and one American. Prominent men are being approached as chairmen and some of the leading English preachers are being asked to speak.

5. The following phases of the subject to be considered:

I. Necessity:

1. "Christian Union in the Light of the World's Need."
2. "The demand for Christian Union by the Essence of Christianity."

II. Accomplishments:

1. "By Inter and Undenominational Agencies."
2. "Steps Taken Toward Actual Union."

III. Bases:

Two addresses.

IV. Outlook:

1. "The Difficulties and Their Removal."
2. "The Consummation."

It is hoped that all American Disciples who may be coming to or passing through England this summer will endeavor to be in London on July 4 and 5, and attend this conference. There could be no better way to spend "the fourth."

In behalf of the committee I remain, yours faithfully,
 LESLIE W. MORGAN.
 "Wrangeliff," Priory Road.

ST. LOUIS

VIA THE



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1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the

learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of The Christian Century, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the Bethany Series is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the Bethany Graded Lessons to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt The Bethany Lessons at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Back From Death

A Further Study of Jesus' Miracles

Probably the most impressive acts of Jesus' life, so far as the records of the New Testament tell the story, were those connected with the return of two or three human beings from the border land of the unseen world. Such unaccountable incidents, whose report went out in the early Christian communities and took form in the literature of the early church, seemed clearly beyond the range of any human experience. They were the most marvelous manifestations of the life of God with which Jesus was so abundantly dowered.

To be sure there had been traditions of earlier events of similar character. The story of Enoch who "walked with God and was not, for God took him," gradually became the narrative of a mysterious escape from the universal law of death; and by the later Jewish community was interpreted as a translation directly into the heavenly life. Similarly the disappearance of Elijah from the companionship of the younger prophets was described in terms which left no question in the thought of later chroniclers that he too had been lifted by divine power from the levels of common human weakness to the glories of the kingdom of God.

There are three events in Jesus' life which at first seem to fall under the category of the recall of the dead to life. The first of these is the revival of the daughter of Jairus, an official of one of the synagogues in Capernaum. Jesus was summoned to the home of this man, and there found a child of perhaps twelve years lying apparently dead. In the almost reckless haste which characterizes oriental preparations for interment and which opens up tragic possibilities of premature burial, the professional mourners had been assembled and the house given over to the wild tumult of grief so characteristic of an emotional people. In such moments those who are really the victims of the tragedy are handed over almost instantly to such professional supervision and advice as makes them really passive witnesses of the pageant of death.

It has been the custom to describe this event as the raising of the girl from death. Perhaps this tendency has resulted from the wish to make the work of Jesus as marvelous as possible. His words regarding her condition are usually supposed to be figurative, and intended only to reassure the despairing parents that their child was not beyond recall. But the simple testimony of the Gospel is in favor of another view. All those who stood about believed the child was dead. Jesus knew otherwise, and his words need no labored explanation, for he said, "She is not dead but sleeps." The phenomena of trance or coma is too common not to explain fully the situation so frankly and completely defined by Jesus himself. His task was that of arousal. From the deep sleep, which might easily have shaded downward into death itself, he called her back with the same voice of authority and calmness that had spoken reassurance to a multitude of the sick and the distressed. "Maiden, I say unto thee arise," was his simple word. And she awakened from her sleep and rose before them.

The second instance is one in which this explanation of resuscitation rather than recall from actual death is less probable and convincing, though not without some value. The Jew of that period shared the general Semitic conviction that the human body became at the instant of death the tenement and prey of evil spirits, whose power was so malign and whose wrath was so easily awakened that all possible contact with the dead was to be avoided in the interest of personal safety. For this reason the later law had built up a hedge of ceremonial protection against contact with a corpse. It was the invariable custom to bury the dead upon the very day of their decease. The shrieks that announced the passing of a member of a household were followed in an incredibly short time with the hasty preparation for burial, and the procession wended its way to the neighboring place of interment before the setting of the sun.

We do not like to dwell upon the possibility that the young man whose funeral cortege Jesus met as he entered the little town, was actually still living. But assuming the death of the youth as

certain, we may well link it at once with the unmistakable case of Lazarus.

In studying the recall of Lazarus, and probably also that of the young man at Nain, it is natural that we should ask how far human skill and love may go in the restraining of death in its approach, or in recalling the spirit from its imminent departure from the body. Life on the physical plane is merely the complex of powers that resist death and decay. But we are conscious, even after merely superficial examination of facts, that different people are equipped with different degrees of power to restrain death and hold life intact in the cases of those committed to their care.

Let us suppose the case of a child or adult desperately ill. We know how many chances there are in the battle between life and death. Any helpful ministry thrown into the balance on the side of life will not be without its effect. Suppose by the side of the sick there is a totally unskilled and indifferent person. No doubt something could be done even in that poor case. At least much more could be achieved than if the sick man were left to fight his battle alone. But suppose that attendant is the nearest of kin, where all the emotional nature is aroused to stay the tide of ebbing life. No one would say that much more could be accomplished in this instance than the former. Suppose again that this attendant were a trained physician, with all the powers of the medical art at his disposal. Would not the frontier of possible recall be measurably widened? For medical skill may accomplish that which no personal interest can achieve. Suppose, lastly, that in the attendant there were combined all the powers that the highest skill of a physician could furnish and in addition all the personal affection of a brother. How that frontier would still further be pushed out!

Now look, once more, at the life of Christ with its seemingly perfect mastery of the laws of life, though this mastery is gained by no mere technical study. And add to that, the overwhelming human sympathy and love which the life of the Son of God revealed in such amazing manner. When you have taken life thus at its highest terms, who shall venture to say where the boundaries of recall from death actually lie? A moment, an hour, five hours, such an interval as might spell out the total measure of ordinary human power to combat death, seems but a small limit to set before him who knew life as none of us have ever known, and who loved humanity with a passion such as even kinship and brotherhood have never reached.

Our candles are very short and soon burn to darkness as we walk with Jesus along this mysterious pathway of his power, but we know that when we attempt to explain his marvelous works by some mere term like "miracle" or "supernatural," we only cheat our own souls, because we are always longing to enter more fully into his life and to discern, if possible, at least the direction in which he goes, even if we can follow him but a very little way.

But the true miracle of recall from death is not that of the maiden in Capernaum, nor the youth at Nain, nor the friend at Bethany. It is rather the story of any individual life that has been summoned by the strong Son of God from the death of passion, of pride, of prayerlessness, to the real life of fellowship, purity and consecration. This is the marvel that goes on before our eyes, and even, if we will, within our own natures day by day. It widens its sweep to whole communities that are recalled from unsocial and unneighborly conduct to high ideals and reconstruction of life. And most wonderfully of all it appears in nations that lay yesterday in the shadow of death and have been recalled to life and power. Truly, the Master is still summoned to the awakening of the dead; he still stops and turns back the procession that goes despairingly to the grave of buried hopes; he still stands by the side of the sepulchre of humanity and calls as only he can call, "Lazarus, come forth."

Editorial Survey

The Tin Tariff and Wages

A tariff was put on tin in order to build up an American industry and give more employment. It built up the industry and it is today completely monopolized by a powerful trust. Ten years ago the men who worked in the tin mills received \$2.16 per day, eight hours for a day's work, and six days per week. Today they work twelve hours per day, seven days per week, with a double shift every two weeks, i. e., an all day and all night shift, of twenty-four hours straight work, and they get \$1.68 per day for it. This condition affects 14,000 men. Let us grant that it was a good thing to build up a new American industry—does it follow that we must "stand pat" for a device that brings such a wicked perversion of its reason for being? Living has gone up one-half, but the wage has decreased nearly 20 per cent. Is it ever defensible to work men twelve hours per day for virtually fifteen days every two weeks? Can it be called even a "living condition," let alone a just living condition, when they have to do it on \$1.68 per day? If it is wise and lawful to interfere in the natural course of trade with a tariff for the sake of building up an industry that could not be built up without the artificial conditions thus created, is it less wise and lawful to interfere by that same power to prevent those same conditions from working men more than one-half all their living hours for less than half what any man can support himself and family upon in decency and comfort? In other words, if we can make a tariff for the purpose of creating wages and profits, why cannot we make something else that will prevent "profit" from taking most of the wages? Or else, why cannot we take off the tariff that has first made wages then afterwards made a monopoly so powerful and godless that it grinds the faces of the poor? Such an issue is not merely economic, it is moral.

Politics and Statesmanship

"Laws are like cobwebs that entangle the weak, but are broken by the strong," said Solon. So it is when laws are compromises with principles and gifts to privilege. When bills are introduced that bring powerful lobbies to the legislative halls with no pretense of public good but avowedly for private purpose, danger lies in the way. When bills are passed by strict party vote and with the bias that is undeniably for party ends, statecraft goes down before "spoils of office." When legislation becomes a checker board to play the game of political preferment, men are little less than traitors for they trade the welfare of all the people for the advantage of themselves. We have in our legislative halls too many of what Tallyrand called "mud in silk stockings." It has ever been so, but it does not have to ever be so. There have been statesmen in every time, but fewest in times of great prosperity. When Queen Elizabeth asked Speaker Popham what had passed in Parliament, he replied "seven weeks." So of our Congress. About all that has passed is twice the seven weeks. The Illinois Legislature in its extraordinary session bungled practically every bill it was called upon to consider, and passed perversions of what the demands required in most of those that became laws. Political quarrels held the focus of attention and legitimate business was but a stalking horse for factional contests. Gov. Deneen has tried to play politics by the most decent methods, but his error has been in playing politics at all. By that much he has missed his opportunity in these days when the bold stroke and an appeal to the people that was so plain and marked that its honesty could not be mistaken, would have put him in control and brought about legislation so effective that he might have been the redeemer of his state from the columns of the more notorious among the legislative failures of the union. A politician does things with reference to himself and his party. A statesman does things with reference only to the good of the commonwealth.

The Penalty of Good Times

We all welcome good times. But they have their dangers and carry their penalties. Good times always brings speculation and are liable to end with a panic that falls most hard upon the poor. We are moving slowly towards an economic adjustment that will prevent an inflated prosperity and the deflation that brings panic. George Washington spoke of his own times, but he might have been describing ours when he said, "Speculation, speculation, and an insatiable thirst for riches seem to have gotten the better of every other consideration and almost every order of men. Party disputes

and personal quarrels are the great business of the day, while the momentous concerns of an empire are of but secondary consideration and are postponed from week to week."

And so in our times our legislative halls are the centers of party interest more than of the interests of the commonweal. Special interests clamor for protection and acts that will inure to the benefit of their schemes. The seeking of riches runs riot in our society. Mothers teach their daughters to look for none but rich marriages and fathers their sons that no occupation is worthy but that promising wealth. And yet all know of the folly of it in the end. When Jesus warned so severely against the evil in wealth seeking and the abuse of riches gained, he knew human nature and but sought to forefend against its greatest temptation. Not great wealth nor great poverty, but a plenty for all and a chance for each to have enough, makes the golden age.

A Working Program at Westminster

American newspaper dispatches, especially the headline information, has been of the sensational rather than of the news type since the convening of the new Parliament at Westminster. One would think the Asquith ministry was standing on a precipice with the antagonistic elements deterred only by mercy from pushing them to a fatal plunge. Real news from the scene of action does not so read. Of course the Labor and Nationalist parties have used every opportunity to impress the government with their ability to undo the situation, but the fact remains that they are neither one anxious in the least for the election it would bring. They have everything to gain from a strong working coalition with the present ministry and everything to lose from a chance of a defeat of the Liberals in another election.

The coalition has arrived at a working program. It is a victory for the Nationalist, Labor and more radical Liberals, who demanded the passing of a resolution abrogating the lord's veto before presenting the Budget. If the Budget were presented first the lords would pass it quickly on the excuse that the election was a referendum in which the electorate declared for the Budget. Then there would be a strong stand against the veto resolution. As it is they must face the resolution first and accept the verdict of the electorate as to their own powers or refuse to abide by it and see the King forced to either compel their acquiescence or allow an appeal to the country on that single proposition, with no finances provided for running the government. The radical elements proceed on the theory that no progressive legislation can be enacted until the veto of the lords is annulled. It looks as if the ministry had the lords on the hip, and there is certainly enough to hold the coalition together until the veto is taken from them, unless the King risks all to side with the lords. Edward holds the balance, but risks much to the crown if he upholds the upper house.

The War of Labor

Philadelphia is in the throes of a labor war at this writing. A strike is a form of war. Therefore let men beware of condemning strike violence unless they condemn war and are willing to seek means of peace for adjustment of differences that cannot be adjusted by the parties to the contention. When a nation cannot get what it deems is justice by any other means, it fights by that last resort, an appeal to physical force. When a labor union or an employer cannot get what they deem their rights by any other method they appeal to the same court of last resort. The employer may make his appeal with less brutal or spectacular use of force, but nevertheless that is just what he does when he summarily discharges men with no reference to their future employment, or blacklists them until finding employment is impossible. The employee is handicapped because he has no such powers and because he has no legal protection for the working asset invested in his skill and brawn, while the employer has legal protection for his investment in property.

Whatever may be at stake in Philadelphia, the final contention is for the recognition of the union of the employee. The company is charged with discriminating against union men and with a determination to break up the union. The men ask 25c per hour and recognition of the union. Both claims are certainly just. It is archaic in this age for corporations, powerful unions of capital, to deny the recognition of unions, powerful corporations of labor.

Violence marks the strike as much because of the overt and arbitrary acts of the company assisted by the mayor, their personally

made mayor, who contends against any arbitration of the difficulties. He refused to allow busses for the carrying of the public to work. The strikers refuse to allow cars for the same purpose. He refuses to allow arbitration, always the appeal of justice, that industry may proceed unhampered and the men call out fellow workers in sympathetic strike. The effect is the same in both cases. Neither are just within themselves, both are acts of war, and no act of war is ever civilly just. There have been several deaths and many injured, but most of the fatalities and injuries have been inflicted by police and strike breakers, while the strikers have destroyed much of the property of the "enemy." The traction company have a property franchise to the use of the public streets of the city and receive police protection in the execution of their property right. The men have a moral right to a living wage and the privilege of co-operating as fellow workers, but there is no protection for them aside from the brawn of their strong arms, and so they oppose police force with personal force. It is war. Every day there are skirmishes and battles. So long as corporations can elect mayors the power of police will be a reserve force for their side. When labor unions elect mayors they will claim the same power. Neither should elect mayors, but all the people should arise to stop civil war on the streets of our cities and protect themselves and give justice to every cause of labor or capital by creating and enforcing arbitration laws.

The real fight in Philadelphia today is not for a certain wage nor for recognition of the union, but for the right to have a grievance arbitrated. This the mayor and the company refuse to grant, and for this the employees and their sympathizing fellow workers are fighting. The men have presented a claim. The company refuses to recognize it. The men ask for an arbitration of their difference. The company refuses to arbitrate. The men fight to compel the company and the administration to submit to arbitration. The company, backed by their personally elected mayor, fight to win their contention, refusing to arbitrate.

The Tyranny of the Labor Union

Men like Post of "Postum" fame spend thousands on what their very highly individuated persons think is a menace to the welfare of the country. They see the country through their own close-veiled glasses and so, of course, that which does not accord with their personal interests looks threatening to the country. As kings always fought the franchise of the people and lords the common councils of the public, so men like the Battle Creek knight fight the idea of allowing those who work for them to co-operate for their common welfare. These gentlemen are finely caparisoned. They know the art of advertising and just how much the dollar means to the ordinary publisher. They know that the advertising columns often draw lines about the editorial sanctum and forbid the consideration of themes that might be unpalatable to the advertiser. Religious journals are always sought by causes that need the bolstering of good company. Patent medicines and every other doubtful business seeks their columns. And so Mr. Post buys space to fight the labor union.

No man who is intelligent to the real situation is misled by his skillful evasion of the real issue when he states the issue as he sees it. He puts the part for the whole and condemns unionism in the apparent effort to condemn "bad unions" and especially the American Federation of Labor. If his cause was just he would not need to buy his space. We do not condemn religious papers for listing his advertisements, but they should not become apparent parties to his arguments. They should comment upon them and help their less tutored readers to discriminate. Mr. Post is not wholly wrong. There are tyrannical unions just as there are tyrannical employers. But the tyranny of some unions does not condemn unionism any more than the tyranny of some employers condemns capital. Here is an instance of tyranny in unions. It is but one of many that might be cited. But it argues against the abuse of a good thing only and not against the thing that is abused.

The lathers of Chicago have a strong union. There are only about 800 lathers in it and they do not allow much of an increase because that would make their services less demanded and weaken their ability to name their own wages. Lathing is not a specially skilled trade. Almost any one can learn to nail on lath in an acceptable manner in a few weeks. Consequently it does not draw the most intelligent labor and there are many objectionable characters in its ranks. They are now getting \$5.20 per day, more than carpenters and as much as plasterers, both skilled trades. They have a charter and are members of the trades council, so the rules forbid union men from working with any but union lathers. This

is their club and they have so abused it by their present strike for a raise in wages that they may be expelled from the council.

Here is a case of tyranny. The men are receiving much better wages than their fellow workmen, yet they use the cause of co-operation to strike for an unjust wage, tying up the employment of carpenters and plasterers and bringing loss to the builders for the sake of their selfishness and by their arbitrary abuse of a chance power. They forbid union lathers from other cities coming to Chicago and give them two days' work to insure them money to leave the city.

Here is where unionism should defend itself. Its cause is good so long as it is that of a just wage, fair working conditions, and the ultimate readjustment of profits so that labor will get its share of the surplus. But it must have public sympathy to win. It will get public sympathy by fairness and by consideration of public welfare along with that of its own special welfare.

Temperance Notes

Since January 1, unmarked packages of liquor cannot be shipped from one state into another. The package must be marked just what it is and must carry the name of the actual consignee. If a toper in "dry" territory wants a bottle he must be shameless enough to take it out marked plainly and over his own name.

The United Brewers' Association reports a slump of sales in beer in Ohio for the last year of 342,875 barrels. Does prohibition increase the sale of beer?

Senator Bankhead of Alabama, who opposed the proposed amendment, says, "the people who defeated the amendment are just as strongly against a return of the saloon as those who favored it."

Let those who comment upon the recent "defeat of prohibition" in Alabama remember that much of the opposition was ardent in its opposition to saloons in the state.

During the recent and prolonged strike in Sweden all grog shops were closed. It was an absolutely peaceful strike. It has created a demand for no saloons.

The English drink bill decreased last year by \$29,000,000. Lloyd-George estimated that under the increased duties there would be a revenue of \$8,000,000, but it turns out to be one-half that sum. The estimated reduction in spirits consumed is 18,000,000 gallons. He thinks there will be a permanent reduction of 20 per cent and rejoices in it.

It Is Glory Enough

By William Herbert Carruth.

It is glory enough to have shouted the name
Of the living God in the teeth of an army of foes;
To have thrown all prudence and forethought away
And for once to have followed the call of the soul
Out into the danger of darkness, of ruin and death.
To have counseled with right, not success, for once,
Is glory enough for one day.

It is glory enough for one day
To have marched out alone before the seats of the scornful,
Their fingers all pointing your way;
To have felt and wholly forgotten the branding-iron of their eyes;
To have stood up proud and reliant on only your soul
And go calmly on with your duty—
It is glory enough.

It is glory enough to have taken the perilous risk;
Instead of investing in stocks and paid-up insurance for one,
To have fitted a cruiser for right to adventure a sea full of shoals;
To sail without chart and with only the stars for a guide;
To have dared to lose with all the chances for losing
Is glory enough.

It is glory enough for one day
To have dreamed the bright dream of the reign of right;
To have fastened your faith like a flag to that immaterial staff
And have marched away, forgetting your base of supplies.
And while the worldly wise see nothing but shame and ignoble
retreat,
And though far ahead the heart may faint and the flesh prove
weak—
To have dreamed that bold dream is glory enough,
Is glory enough for one day.

The Visitor

When the train pulled out of the Chicago station toward Nashville on the evening of Monday of last week, it carried two carloads of enthusiastic friends of religious education who were on the way to Nashville to attend the Seventh General Convention of the Religious Education Association. Seven years ago in this city the first convention was held, and out of that convention there grew the organization which has in this space of time accomplished one of the most remarkable pieces of work that ever fell to the charge of any body of people. That convention was confronted with the fact that the forces of religion, consisting of the churches, the Sunday-schools, the theological seminaries and the church colleges, were working almost entirely without the sympathy or cooperation of the great educational forces of the land, embodied in the universities, the secular colleges, the normal schools, the public and the press. They saw that it was absolutely necessary to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value. The organizing and inspiring personality of that first convention was President Harper. Many prophesied at the time that even his tremendous personality would be unable to furnish the power for so impracticable a plan as this seemed to be. And when a little later he passed on into the larger life, and left the circle of his friends to gradually measure the greatness of their loss, it was the pronounced feeling that the Religious Education Association to which he had given name and character would soon cease to be.

Yet, after seven years, the Association has not only continued its work but has proved its right to be, it has demonstrated the necessity for its activity, and it has the records of some of the most important achievements that the last few years have witnessed. At that time the graded system in the Sunday-school was the dream of a few disregarded enthusiasts. Today it has come to be regarded as the indispensable feature of every successful school, and, reluctantly the International Sunday-school Association has yielded to the overwhelming demand for the new method. Seven years ago no one thought of the work of religious education as a special department of church activity. Today most of the theological seminaries that are at all in line with modern affairs have introduced courses preparing men and women to become directors of religious education in local churches, and large numbers of churches are equipped with such educational leaders. Seven years ago few of the universities felt the obligation to provide religious and ethical instruction. They either contented themselves with courses in biblical literature or omitted all notice of this field. Today the obligation of the university or college to the ethical and spiritual life of its students is becoming one of the great themes for consideration and adjustment. And so on through the long list of seminary programs, church activities, public school ideals, and other instruments of religion or of education which have been freshened, invigorated, reconstructed and inspired through the ministries of the Religious Education Association.

The sessions of the Seventh Annual Convention were held in Nashville, Tennessee, Tuesday, March 8, to Thursday, March 10. Nashville is one of the most attractive, most historic, and most conservative cities in the South. The capital of the state looks down from the hill just in the border of the business district. In the capital grounds there are the equestrian statue of General Jackson and the tomb of James K. Polk. Along the corridor and in the library of the capitol building there are many mementoes of the past, in the form of battle flags, portraits of distinguished men, and souvenirs of the early history of the state. A short distance down the street from the capitol one is pointed to the spot where, only a few months ago, Governor Carmack was shot to death by the Coopers, father and son, who are just entering upon their penitentiary experience of expiation. Nashville is a city of schools. Vanderbilt University is there, the great Methodist institution; Fiske University, the colored school from which the Jubilee singers have gone out to sing their way into the hearts of all America, is there; and five or six important girls' schools complete the list.

There were three public evening sessions in the great Ryman Auditorium, which is said to seat more than five thousand people. The attendance from outside of Nashville was said by the railroads to number about two thousand, and the splendid work of the local committee in placarding Nashville with intelligence about the con-

vention, and the admirable assistance of the daily press made the convention the chief feature of the city's life for the three days. Ryman Hall was almost completely filled on the three evenings, and the most unique feature of those evening audiences was the presence in the gallery of delegations from each of the colleges, filling completely the designated sections. The first half hour of each evening was given over to music, freely interspersed with college yells and songs from the students of Vanderbilt, Fiske, Belmont, Radner, Ward and Bascobal, the colors and pennants of which were draped over the balcony and about the great hall. Perhaps the most notable single feature of the music of the convention was the singing of the Fiske Jubilee singers on Wednesday night. Again and again these colored students were called upon for their weird and stirring religious songs. Even after the program was completed the audience refused to leave, and even the most conservative Southerners forgot for a moment their prejudice against the negro and cheered enthusiastically.

The theme of the convention was "Church and Education." On the first evening the topic was, "The Church Educating Itself," with addresses by President George A. Coe, on "Old Duties," President W. H. P. Faunce, on "The Minister," and Professor Herbert L. Willett, on "The Sunday-school." The second evening the theme was, "The Church Inspiring Local Educational Forces," with addresses on "The Home" by Bishop E. R. Hendricks, "The Public School" by Professor Jesse H. Holmes, and "The Community" by Professor Graham Taylor. On the final evening the theme was, "The Church Christianizing National and International Ideals," with addresses by President James D. Moffat, President William O. Thompson and Rev. Harry F. Fosdick. The annual meeting of the Association was held on Thursday forenoon, at which time Chancellor James H. Kirkland presented his annual survey on the topic, "Progress in Religious and Moral Education in the South," and addresses were delivered by Professor Bruce R. Payne, Rev. Wm. P. Merrill and Secretary Cope of the Association.

The churches of Nashville cooperated delightfully in the work of the convention. Their places of meeting were thrown open generously for the departmental gatherings, and even the Jewish synagogue was placed at the disposal of one of the sections, and the rabbi was present throughout the session devoted to the work of the Young People's Societies. Thirteen of these sections of the convention held separate sessions, and some of them two or three. These close, hand-to-hand conferences over the great problems of religious education were marked by deep interest and the closest attention. They proved beyond question the fact that the Religious Education Association is recognized as one of the most notable and important organizations in America today, and that while it does not aim to supersede nor disturb existing agencies of religious and educational character, it is very definitely successful in inspiring them with new ideals and to greater activity.

At the election of officers, Bishop William Lawrence of Boston was chosen president, and Superintendent Maxwell of the city schools of New York City, vice president. Professor Coe of Union was chosen president of the Board of Directors, and Henry F. Cope, who has proven himself an executive officer of the very first rank, was re-elected General Secretary. The next convention will be held in New England, probably at Hartford, Connecticut, and will be devoted to the theme, "Religion in the Home," which is recognized as one of the most important subjects for American educators to consider. In close connection with the convention there will be held a very important series of conferences in New York City, at Columbia University, under the direction of the Council and the departments of universities and colleges, and public schools. The theme of this conference will be, "Moral Instruction in the Public Schools."

The Disciples of Christ in Nashville are divided into two groups. Perhaps as no where else in the country, one becomes aware that we have a wing which is definitely and persistently non-cooperative. These brethren who have a publishing house, a journal called "The Gospel Advocate," and a small training school a little way out from Nashville, have been led for many years by David Lipscomb. He lives some miles out from Nashville, but drives in on pleasant days to the Gospel Advocate office. There are several congregations of this group of Disciples in Nashville. They are strongly opposed to the organ in public worship, to coöperative missionary work and to the pastoral idea in the church. From their position of rock-ribbed orthodoxy the members of the Bible College at Lexington,

Kentucky, look like bold and inexcusable radicals, though it is said they have rather kindly feelings toward Professor McGarvey. The more liberal group of Disciples in Nashville are chiefly connected with the three congregations on Vine Street, Woodland Street, and Seventeenth Street. Of the first P. Y. Pendleton is the pastor; R. Linn Cave, ministers to the church on Woodland Street, whose congregation numbers about four hundred; and J. T. McKissick is the pastor at Seventeenth Street, where a fine new church has just been built, and the congregation numbers about two hundred and twenty-five. It was a pleasure to meet Brother Cave and Brother McKissick, the latter of whom was active in making the Disciples who had come to the convention feel at home in the city.

Christ's Resurrection and Ours

The gospel that has won the hearts of men is the story of the risen and exalted Christ. The living Christ awakens hope. To him men turn for inspiration in moral crises. A church of this world has too limited an outlook to arouse enthusiasm. We can philosophize without the living Christ but we need him for the more serious problems of the practical life. The eternal hope fills the present with meaning and sustains interest in common duties. Belief in the resurrection that leads to the writing and singing of such words as, "I am only waiting here to hear the summons, child, come home," is occasionally encountered, but it is not dominant in the church, and it may well be doubted that it has ever been the prevailing type of belief of Christian people. The sensible disciple of the Lord likes the world that now is, and he is in no hurry to exchange it for that which is to come. He grieves when his friends leave for the other world. But he needs the vision of the New Jerusalem that he may live for the best here and now. The heavenly vision is to him more than a fiction because he believes in the living Christ.

An example of what belief in the Christ who triumphed over death can do is given in the life of Paul. The attitude of Paul toward life in this world is misunderstood if we read only what he says about his desire to depart and be with Christ. When he wrote those words he was no longer young and he was in prison. The fight had been a hard one for him and he was willing to quit. Nevertheless, he did not ask to be released. He had work which he was anxious to do before his departure. The welfare of all men was his chief concern. Before his conversion he was a brutal persecutor, devoted to a theory of religion rather than to religion itself. After he heard the voice from heaven, he had as his chief purpose the winning of men to right ways of living, not the killing of them for differing from him in faith. He risked his life that he might accomplish his mission. He knew in whom he had put his trust and he did not doubt that his labors would be fruitful.

"Flesh and blood cannot inherit the kingdom of heaven." Our understanding of the future life depends upon what we are at the present. If we live for the flesh to gratify its lusts, the city of God will attract us more by the gold of its streets than by the glory of him who is the light of the city. We cannot understand the power of gold to purchase what base desires demand. Secularism, one form of the life of the flesh, fills heaven with its own brand of people. It sees no hope for pure and generous souls whose manner of life has not conformed to its rules of casuistry. It holds that Christ rose from the dead for the purpose of condemning men for indifference to the distinction between tweedledee and tweedledum. The spiritual view of heaven impels us to the work of making men fit to enter heaven. The Christ who lived on earth among men gives us our conception of heaven. To be like him is to be fit for the life to come. Thus the future joins itself to the present in a very practical way.

The victory over death is the defeat of the forces of unrighteousness. It is the good that abides. The power of the resurrection is available wherever intelligent and sincere men devote themselves to the task of enlightening the ignorant and bringing harmony into disordered lives. To believe that Christ lives is to believe that the goodness and mercy of God may be experienced today. His representatives go to the worshippers of cruel gods of lust and violence and tell how love overcomes the hate and cruelty born of greed and lust. We heard the other day of a church that has among its officers men who are adulterers. The guilty men are loud in their professions of loyalty to Christ. They are quick to detect a heretical tendency in the teaching of the minister. They are greatly offended if the preacher urges the election of decent men to office in the town and state. They have no patience with the missionary propaganda. They seem to think that they believe in the resurrection.

It is an abuse of language to call them believers. They are infidels of the worst sort because they deny the power of the risen Christ to transform the lives of men. They believe that the flesh can inherit the kingdom of God. Paul, for one, does not agree with them. For him the resurrection of Christ means that the true believer participates in the life of Christ. He becomes dead to sin and alive to righteousness. He unites with the church because the church has a vision of universal conquest. He will not tolerate a preacher with no zeal for missions and no message of civic and economic justice.

Midweek Service, March 23. I Cor. 15.

Biblical Problems

By Professor Willett

Is there any biblical proof that Peter suffered martyrdom?

B. C. F.

The early Christian tradition that Peter perished at Rome by crucifixion, and that at his own request he was crucified with his head downward, has no biblical foundation unless it be gotten from John 21:18, 19, which appears to refer to his death as a martyr, though the manner is not indicated.

If Paul's words in Galatians 4:4, "In the fulness of time God sent forth his son," be interpreted as indicating that Jesus came at just the moment in human history when things were best prepared for his arrival, how comes it that it has taken so long for the story of the Gospel to reach the many parts of the world which are today the scene of missionary activity?

Questioner.

The timeliness of Jesus' arrival in history is to be seen in the admirable adaptation to the work of the gospel of such world facts as the Greek language and civilization, Roman law, opportunities of access to the different parts of the world, the unity of the nations and the peace of the age, as well as that dispersion of the Jewish people which gave everywhere an opportunity for the preachers of the Gospel to use the synagogues as points of departure for the preaching of the new faith. No such combination of propitious circumstances had ever occurred before the days of Jesus, nor indeed has it ever happened since, unless we regard the present age as a second moment of exceptional opportunity for the world-wide diffusion of Christianity. The Gospel could not go out until it was able to create for itself a competent body of interpreters. And although this process seems unaccountably slow, yet all Christian history has been the record of that preparation for a great forth-putting of missionary zeal which is the chief characteristic of our own age. No doubt nineteen hundred years is a long time to wait for a prepared evangelism to reach the distant nations. Yet, in the providence of God, it seems to have been the exact measure of the time required, and God has ways of bringing forth new duties as rapidly as his servants gain competence to discharge them.

In I. Samuel 28:11-13, there is an account of a medium calling forth the dead. What light does this story throw on Samuel's character, and what justifies its presence in the Bible?

J. A. M.

The story of the fortune teller of En-dor was one of the traditions which gathered about the closing days of Israel's first king, and was used to illustrate his unhappy decline of character. One of the laws which he had most strongly insisted upon was the expulsion or suppression of witches, mediums and all who had commerce with the dead. Nothing could more fully prove his unhappy falling off at last than this story, that he himself resorted to one of the class he had placed under ban. The story may or may not be based upon fact. If it is, no doubt the king was made the victim of one of that designing class who have not ceased to play tricks upon society. It was easy for her to recognize him, and since all the manipulations of the event were in her own hands, she could easily delude the distracted chief with the story of the prophet's apparition. The whole narrative only serves to illustrate the fact that ancient Israel accepted without question the reality of such mediumistic powers, although its laws strongly forbade their invocation under severe penalties.

The Massachusetts Board of Charities says that the cost of pauperism is 79 per cent greater in "wet" than in "dry" cities.

The Pastor-Preacher

A Brilliant Book and a Ringing Call to the Ministry

By Bishop William A. Quayle

In this volume Bishop Quayle has given the ministry not only a brilliantly written book, but a most inspiring and helpful message. Its keenness and striking quality will readily appear from the passages which follow:

Preaching a Manly Business.

If God or man has a manlier business than preaching, that business has not been set down in the list of masculine activities. Preaching is a robust business. It is in nothing ladylike. "If after the manner of men I have fought with the beast of Ephesus" is not a phrase descriptive of physical or metaphysical lassitude or incapacity. The preacher is not a man of cartilage; he is a man of bone and sinew. He feels the riot of mighty deeds. Life is epic to him. "I bear in my body the marks of the Lord Jesus" was another of the granitic sayings of brother Paul, sometime preacher in the Church of God.

And no man of the Christian ministry will find it possible to lack virility if he associates much with preacher Paul. Battle was a first notion with him; and battle is robust. The first degree, as the lodge-men say, in the gospel ministry is to feel that it is a man's job.

We shall not fill up the ranks of the ministry by talking smooth talk of ease or emolument. That is not how the matter is. The battle beats fiercely. It is against principalities and powers, against spiritual wickedness in high places; it is tireless as the dreadful fight before Port Arthur. The easy brother should not undertake this job. I call it "job" because that is what it is. Put preaching where it belongs, not with the so-called learned professions, but with the eternal working professions, the serious sweaty toils of men, where the corn is planted and the wheat is reaped and the trenches are dug and the sewers laid—the ever-lasting labors of mankind.

The unafrighted and the unafrightable man, that is the figure of a preacher cast in bronze.

Were I sculptor I would frame a masculine figure mete to wrestle Hercules to the ground, and he should, level-eyed, look straight forward as to see the face of man and God.

Must Preach Great Matters.

A preacher may not be a great man, but he must preach great matters. His pronouncement is sublime. The little child who holds a geography in his hands holds a geography of a whole round world. He is a lad; but the geography is a planetary concern. Initial to any dignified preachment, is the sense of its sheer immensity. To sail a toy boat on a puddle is quite a different employment from sailing a toy ship on an ocean. To some men preaching is sailing on a puddle. To such men, need it be said, preaching is a childish performance. A big man at a trivial task is ridiculous. Except a gospel be voluminous as an ocean, to preach is petty employment. A stupendous gospel makes its proclamation a regal performance.

The Lure of the Gospel.

The lure of the gospel is the lure not of wages, not of leisure, not of prestige, but the lure of things to be done, which, if left undone, this world would be left a wreck along the shores of the universe. If the gospel be not utterly necessary, it is utterly unnecessary. There is no half-way permission or commission to this Christ apostolate. Man

is so great and so lost in the theory of Jesus as to lift all that touches him into the supreme passion of the world.

Unless a man feels this like the hack of a sword or the fierce jab of a spear, he must not preach. He is not big enough to preach to whom this gospel is not supremely great. Except a man's ministry be momentous, himself is trivial.

A Dangerous Fallacy.

Fallacies lurk almost everywhere. They are treacherous. Who does not guard against their guile will probably be slain by them in the dark. This preacher-task is peculiarly liable to this wily attack. The fallacy of special prevalence is that a man must content himself to be a preacher or a pastor; he can not be both. This is often said, and often, too, by such as should know better. In no vocation is a fallacy quite so treacherous and damaging as in the preacher vocation. These incorrect premises will mislead, if they do not ruin, a career. Many



Bishop William A. Quayle.

look on the activity of a minister as if he were to be either an assistant pastor or to have an assistant pastor. Such expectancy is plainly deceptive. It neither will be that way, nor ought it to be. A man should be big enough for both procedures, and can be that big. It is his distinct business to be. Not infrequently advices to ministers are tendered by such as could not preach or could not visit, and sometimes could do neither. And then these visible infallibilities stand qualified to criticise all who in weakness and weariness and yet with manly fidelity are trying to do both. The axiom of a preacher's career should be, "By the help of the great Pastor of the flock, I will be a pastor-preacher." The supposition that a man is so important that he can not afford time to make pastoral calls is a piece of irreligious conceit which is intolerable in a man who is to be a servant of all. What ought to be done, that is the business of the preacher to do, and to do gladly. A sign to all men who are to engage in this preacher trade with all its exaltations and all its heart-weariness is that the greatest of human preachers, Paul of name, visited from house to house and did so betimes with tears blinding his Christ-

dimmed eyes. After that example we lesser men may well refrain from suggesting to ourselves that we are too important to do the menial service of pastoral visitation.

I have not met any minister who had once been a visitor from house to house amongst his people, giving over the custom, on further knowledge of that way, finding it inexpedient. Those who once try "calling" as a means of grace both for themselves and their parishioners, see the sweet effectiveness of this ministry and use it with growing eagerness as the years go on.

But the novice will naturally inquire, "If I go calling so much, when will I get time to prepare my sermons?" The question is valid, but not discerning. He must preach and he ought to preach capable sermons, by which is meant sermons freighted with intent and thought and aspiration and the fine fire of warming the cold heart. But pastoral calling will aid, not retard, this very sermon preparation. No average man can bend the full force of well-trained faculties to study more than six consecutive hours without intellectual fog. If he spend more time, if an apt student of himself, he is aware that he binds a certain haziness of atmosphere around all the objects of his thought. To study well while in the study, and to visit well when out of the study, are reciprocals. They do not, like trains trying to run on one track in opposite directions, collide; but, like trains on the same track going in like directions, they carry double commerce. The distinct blame of most study habits is that there is a dissipation of force, because the entire attention is not held to the matter in hand. The student reads twice what he should have read but once, and the twice reading was necessitated by not giving absolute heed to the first reading. A rigid disciplinarian will not allow his mind to wool-gather, but demands of it in imperious fashion that it tend to business in business hours.

Plea of No Time.

The pastor has all the time there is, for which reason he has no cause to complain. He has enough time—let us put it that way. And many a preacher will demur. In a way he has a right to, but in another way he has neither right to nor cause to. We have all more time than we use. We have not need so much of more time, but need of redeeming the time we do possess. "Value time; for it is the stuff of life," said wise Ben Franklin, which is a more recent putting of a laconic and perspicuous saying from the lips of a man who a real master in the art of using time, preacher Paul, who said "redeeming the time."

The preacher says, "I am busy every waking moment." Likely enough. That is the trouble. "Busy" people are fussy people. They lack calm. They perturb themselves and others. A saying of John Wesley has always impressed me as the wisest word I have ever heard touching the use of time. That sagacious workingman observed, "I am always in haste, but never in a hurry." That is as acute as the cryptic sayings of Bacon in his essays. Hurrying wastes time: haste loses time. To be fussy does nothing much except to make a bluster like as the passage of a speeding train brings in behind it a track of leaves and winds and papers, which rush frantically into the vacuum the train has made. There is plenty of hurry, but no

locomotion; a bluster of dust, detached, useless, nervous—that is all. I have known preachers who made you wild: they were in a tempest, rather a teapotty tempest, to be sure, but still a tempest. The world was riding them as if they had been a nag. When they came and where they were there was dust and scattering among children, church members, and church matters. They mistook sputter for proceeding. They simply slew the effective procedure of themselves by their dusty bluster. They worried around; they told everybody how buoy they were; they could hold you any length of time, detailing how unmercifully they were pressed with work, and fooled away (that is the exact phrase to fit the exact fact) enough time talking about their work to have done it. They simply mistook sputter for speed and execution. Work is done in calm just as boats which build the breakwater on windy seas must have calm for the prosecution of their industry; so must a preacher. He can not bully a sermon nor bluster his way through serious labors. He can command a calm.

The Tyranny of Books.

Now, for a preacher to use a book is legitimate; but for a book to use a preacher is illegitimate. If a congregation can discover by a preacher's Sunday utterances where the preacher's week-day reading has been, then is that preacher in sore need of amplifying. A preacher's entire life of reading (in so far as a book may) should minister to each Sunday's utterance, and not some book on which he has browsed during the week. I know a preacher whose preachments Sunday after Sunday will counteract each other with as much fidelity as the sentiments in some of Emerson's essays. The reason was apparent. He was a cheap man and belonged to the book of the hour. Books of the hour are petulant. Especially if a man reads theology (calling each tome theological which avers itself to be theological) he will find himself conducting a menagerie with many anomalous beasts in his tents, but the names of them he does not know.

Bookish Preacher.

The bookish preacher is defective because people are more than books; and when a man can not digest books and brings them into the pulpit as if he brought them in his hand, he becomes a ditto mark with many another preacher. His sermon is not him. It has a tang of a school. He has gotten it by heart, but his heart has not got it. The sea drinks all rivers which crowd from mountain levels to the sea sands; but all rivers become sea when once the mighty thirst of the ocean has engulfed them. So the reading of many books is in keeping with the preacher's manliness and ministry if all he reads he appropriates as the sea, and gives his multi-information the color of his personality and thought as the sky may give its color to the sea.

The reason why so many ignorant preachers are more interesting than many cultured preachers is that the ignorant man has not been mutilated and mastered, but comes such as he is fresh from the fields, with his own force backed up by his own personality, saying the things he thinks. There is in him a freshness like the dewy fields, and strength like the rocks which apply their massiveness to constructing mountains, and are a surprise like the finding of a new wild flower. When books master a preacher they are his foes: when the preacher masters books they are his good friends.

The preacher must read: he must read widely; he must be aware of things; he must want knowledge and feel its thrill; he must want to know and feel, not that the cutaneous hearer shall say, "How much he knows!"

but that all hearers may feel how far afield he has gone to bring the message to their immortality. The untechnical reading of the preacher, this is his influential reading.

Theology he must read and ponder, lest he be a guide who knows not the road; but what pertains to humanity is, after all, the profoundest sea. Here all ships will sail. And it is heartening to my mind, having been my lifetime a reader of many books, to note with what sure persistency the human sea reaches its tide out toward God. The world books are feeling after if haply they may find God. The world's wisest love is in happy fact, in glorious fact, in quest of God.

About Themes.

As a specialist the preacher has that which forever renders his going to new fields for themes a needless expenditure of effort. I am no stickler in regard to the often mentioned sensationalism. That is often a blessing. The gospel on Pentecost was confessedly sensational. It aroused, fired, amazed. Some so-called sensational preaching is, instead, sense preaching. Being dull and uninteresting some divines interpret as being non-sensational, while the living Word, the keen thrust of wit, or irony, or strength of presentation they interpret as sensational. I have no fellow-feeling with this narrow mood. It is narrow and unphilosophical. The preacher's business is to create a hearing. A preacher is commissioned of God to make men listen. "How can they hear without a preacher?" is Paul's putting of the case. God commissions the preacher to bring forth from the armory of intellect every weapon with which he can make execution for God. But some ministers take topics to lecture on. They fail to preach. They seem to have a call to turn the pulpit into a lecture platform. In my humble opinion this is coming down from the eminence to grovel in the morass.

Current Topics.

Some take current topics and discuss them: as, "Robert Elsmere," "John Ward, Preacher," and similar topics. They turn themselves into a newsdealer's bulletin-board and receive no compensation for their services. I think it is generally accepted as a truth that the sale of "Robert Elsmere" was indefinitely extended by this method of advertisement. The doubt in the book was effete: its skepticism was diluted and colorless. The character of Elsmere was as weak a thing to be called character as one can well conceive. The book was prosy and unsatisfactory. The author's polemic and philosophical power were patently of a mediocre sort, and she herself appeared a weak imitation of Matthew Arnold. The ministry took the book in hand and gave it a notoriety and sale wholly disproportionate to its merits. A minister of my acquaintance gave an hour and a half to a review of the novel of the day, when he might have been discussing the themes of eternity. He sent his auditors home eager to buy the book. It seems a misfortune to take Goliath's blade to slay a weakling.

The Disciples' Congress

The eleventh annual congress of the Disciples of Christ will meet with the church at Bloomington, Indiana, March 29-31. Bloomington is 221 miles south of Chicago, and 104 miles north of Louisville, on the Chicago, Indianapolis and Louisville R. R., and fifty-six miles southwest of Indianapolis on the Indianapolis Southern R. R., a branch of the Illinois Central which connects Indianapolis and Effingham, Ill. Bloomington is the seat of Indiana State University, which enrolls over two thousand students every year. This was the first state university established in the United States. Over two

hundred students from Christian church homes are in attendance at this school and there is no better Bible Chair opportunity in the brotherhood than here. Professor E. H. Lindley of the department of Philosophy in the university will speak on Wednesday evening during the congress on "The Psychology of the New Thought Movement." Hon. Ira C. Batman, an officer in our church in Bloomington, a lawyer of wide prominence in Indiana, and a trustee of the university, will deliver the address of welcome. Mr. Batman is a brother of Levi Batman of Youngstown, Ohio.

Bloomington is in the limestone belt of southern Indiana and the quarry and stone mill interests of the city and surrounding country make quite an industrial center. A visit to the great quarries is one of the most interesting experiences of visitors.

The church was organized in 1818 by immigrants from Kentucky. The first meetings were held in the homes of the members or in the open air. John Henderson was their min-



Rev. Joseph C. Todd, Pastor at Bloomington, Ind.

ister for twelve years. In 1826 a lot was purchased for \$61 and a log house built and used for church and school purposes. Earton W. Stone held a meeting in 1827 and gave the church a new start. In 1833 Michael Coombs was pastor, during what is known as the "coming out into the reformation." Then James N. Mathes, Elijah Goodwin, John C. Miller and B. M. Blount. In 1864 James H. McCullough became pastor. He is still living, in California, was at the Centennial convention, and visited the church here last October. Amzi Atwater was pastor from 1865 to 1868 and has made this his residence for the most part since that time and is responsible for much of the progress and growth of the church. Then W. B. F. Treat and H. D. Carlton. Allan B. Philpott was pastor from 1879 to 1886 and was followed by James B. Peak, Peter Martin, W. F. Ross and L. T. Van Cleave. Thomas J. Clark was pastor from 1894 to 1908, and under his ministry the church received its greatest growth and development. The church has a resident membership of 1,200, is a Living Link in the Foreign Society, has recently doubled all other offerings, including the local budget, and is planning to erect a new \$60,000 building.

All who intend attending the congress should send their names to Joseph C. Todd, 213 East Kirkwood avenue. Lodging and breakfast will be furnished in the homes of the church according to the custom of the congress.

Our Readers' Opinions

A Parable on Baptism

"The discussion of baptism, which continues to be a vital problem for the Disciples, has suggested the following parable: A farmer bought a tree through an agent, who told him that in planting it he should cover the roots with water before filling in around them with soil. A few years after, the agent visited the farmer, and found the tree in good condition, bearing the finest fruit. The agent inquired whether his directions to cover the roots with water at the time of planting had been followed. He found that the farmer had not done so, but instead had used moist earth. 'That will never do,' said the agent. 'You must take up the tree and plant it exactly as you were told to do.' The farmer reasoned that it was the fruit which was important to him, and concluded that it was not necessary to replant the tree. Neither could the agent prove that the fruit would be improved or increased by obeying his directions."

I think the above parable may have some interest for your readers in connection with your renewed discussion of the subject involved.

E. S. AMES.

Chicago.

Formal Church Membership

Editors Christian Century: Years ago, soon after entering the ministry, the writer felt that there was some inconsistency in our practice in regard to "church membership." We were apparently attaching too much importance to the formal acceptance of members by the local congregation. The right hand of fellowship and enrollment seemed to carry with it great consequences, involving some of the important doctrines of the church. As long as a Christian was willing to work and worship with us without asking this formal recognition we were willing to grant him the privilege of actual fellowship in all the blessings and service of the church.

What is involved in fellowship more than a joint participation in the service and blessings of the church? If we are simply a movement in the church in the interest of unity why make so much of "church membership?" Why emphasize those things that tend to denominationalism? Why not make an effort to get back to the original ground of the Campbells? Here is the crux of the situation. Can we better serve the cause of Christian unity as a distinct denomination as or simply a voice crying, "One is your Master, all ye are brethren?" This matter needs careful consideration. The tendency has been towards denominationalism, with denominational machinery and denominational tests of fellowship and all the denominational peculiarities. Is this desirable? If it is then we are headed in the right direction. If it is not, we need to call a halt and modify some of our teachings and practices.

L. E. MURRAY.

Washington, D. C.

Tampering with God's Law

Editors Christian Century: I feel like offering my endorsement to the several editorials which have recently appeared in your periodical relative to baptism. The position of Dr. Gates, Col. Church and many others amongst us that we can promote the cause of Christian union by becoming optionists on the baptismal question seems utterly at variance with the philosophy of church history. The ideal of the earlier reformers seems

to have been the restoration of the church to its pristine condition as to government and ordinances. They only tolerated subdivisions with reference to such matters on the broad principle of expediency for the sake of Christian unity. I am persuaded that this was their great mistake. The great mistake with the Jewish church was that they were not steadfast in the maintenance of the laws and ordinances given them of God but thought that they must make changes in order to be like others. One can scarcely read with discernment the history of the Christian church without realizing that they have made a similar mistake. We can readily see this illustrated in the government of the early church, every official in the Roman government from the Emperor down gradually finding a counterpart in the government of the Christian church.

I am persuaded that the most potent work that any man or set of men can do in behalf of Christian union is to impress it upon the minds and consciences of all men that it is both sinful and inexpedient to compromise or subvert God's laws and ordinances and that if we seek Christian union we are likely to find it only by returning to the old paths and walking therein (Jer. 6:16). Will the reader kindly read and ponder well Isa 24:1-6, on tampering with the laws and ordinances of Almighty God.

H. MILES.

Chicago.

A Live Issue

Editors Christian Century: As long as it continues necessary to proclaim the gospel, the question of baptism will remain a live issue. Whether considered a carnal or spiritual ordinance, it is evidently destined to remain with us. Two thousand years of discussion pro and con, and still it is alive, and with no signs of death apparent. It seems bound to connect with some phase of the Christian religion in spite of all protest on the part of the world, the flesh and the devil.

Why did the Author of Life introduce what many are pleased to term a "carnal" ordinance into a purely spiritual religion—especially when He could fore-see what an awful bar it would be to church membership with so many people, and also what a barrier it would be to Christian unity?

When the time has come when everybody (who is anybody) is wanting to show his loyalty to the Christ, how sad it is that anything so infinitesimally insignificant as a mere "form of doctrine" should obstruct the pathway and cause the brave soldier of the cross to flinch or jeer aside or turn back altogether.

I for one am sorry the question seems to be so big a bug-bear. It is a feeling akin to sorrow for all who reject the blessed Christ in any particular. The baptism test is a great test. I have an explanation which helps to reconcile my own rebellious senses, and which leads me to sort of say to my own worldly wisdom and scholastic (?) mind, "There is doubtless a reason."

Of course no one can see any vital or philosophical connection between water and salvation. Perhaps there is none. But might it not be that the Christ foresaw that it would be the best test of our faith and of our love that He could give. He saw how the "smart set" or worldly wise rejected John's baptism, and He knew that worldly pride and wisdom, being much the same in all ages would reject His baptism. So He

inserted it into His plan as a part of the sifting process. He knew that the man of simple faith and true love would ask but one question, "Did Christ command it?" If so, his faith and love would prompt him to gladly do it, whether he saw any sense in it or not. This may be one reason why Jesus chose baptism and placed it at the very threshold of His kingdom. Just as in the case of Naaman. The spirit of unquestioning obedience must be in the heart or there is no salvation. What a wise and gracious God will do with the "pious un-immersed" who really desire to do His will is another question. "The Judge of all the Earth" will do right. But the spirit of obedience must be in the heart, and it looks from the evidence in the case as though the command of Christ to be baptized was chosen to both test and to help perfect the spirit of obedience in our hearts.

The great tendency of people both in the church and out of the church is to get away from that little word "do" as emphasized in the Sermon upon the Mount. Anything that requires inconvenience, or self-denial, or humility, or sacrifice, is repulsive to the flesh. This is the tap-root cause of much of the objection to Christian baptism; the balance of the objection is due to lack of faith, due to much erroneous teaching upon the question, and a failure, therefore, to see its spiritual import or to comprehend its beauty.

I have heard more or less all my life about the "letter" and "spirit" of the law living. Is it not possible to obey "the letter of the law" and obey it also "in the spirit"? Must I do away with the letter of Christ's commands and make null and void His law before I can obey him in the spirit. Is it not possible to obey form and at the same time "obey it from the heart"? "Form" is not to be traduced and discarded because it is form; nor "letter" because it is letter. "What God hath joined together let no man put asunder." Some churches are ruling out the bread and wine because they are carnal. They put on the table-linen and sit around the table and commune spiritually. When they get a little more spiritual they will rule out the linen also, I suspect, and then the material table, and the material meeting house, and perhaps the material preacher.

There is an old shoemaker here, who recently got out a little booklet, entitled, "No natural water needed." The gist of it is, "Water never means water in the Bible. It invariably means spirit or law. Jesus, when He was baptized, simply went down into the law and came up out of the law."

When teaching a Bible class once, a man from another church started to cut out of my Bible (Acts 2:38) because it taught "baptism for the remission of sins." The poor man afterward landed in the insane asylum. People should be careful and not get insane in their effort to expurge baptism from the Bible. It is dangerous business—and very likely to prove unsuccessful.

Whatever the relation also, which "baptism" sustains to Christian unity, I cannot believe, brethren, that any weak-kneed compromise of truth will help in bringing about that glorious consummation. There must first be a unity of faith on these vital questions before organic unity is possible. Meanwhile we can be tolerant and charitable, working with and for one another, until love, guiding us into all truth, shall bring us together in Christ, where there shall be forever "one body and one spirit."

J. WILL WALTERS.

Sullivan, Illinois.

More About "Baptizo"

Editors Christian Century: It is gratifying to know that my recent questions greatly interest our eminent state librarian, Professor Demarchus C. Brown. He doubtless gives the only answers that up-to-date, accurate knowledge of Hellenic scholarship can make to the critical questions asked, without conceding the entire immersionist contention.

He says: "The fact that it (John's baptism) is from men makes it a part of righteousness." It is easy to say: "The theologians have read into these terms meanings foreign to them." It is as easy and more accurate to say that modern Hellenists are seeking to read out of these terms what the united scholarship of the world finds in them which do not suit modern uncertainties.

As the authorities cited—Stephanus and, later, "Papiri"—do not give sprinkle or pour among the meanings of baptizo, it is fair to assume that neither of these words can be honestly found in any recognized lexical authority. Stephanus is not quoted in full, and the meanings given are secondary and "per consequence" and cannot apply in the passages cited from the first gospel.

Hence the hoary old question is still unanswered by new scholarship.

It stands as concededly true that there is no such lexicon in existence. The only seeming exception is Grove's lexicon, into which some editor foisted sprinkle, which the author did not put in.

It is quite the fashion in these days to belittle what cannot be fairly met by not deeming it "worthy of an answer," but this is simple weakness. This baptism controversy must be settled by determining the meaning of one word in one sentence, viz., *baptizontes*, in Matthew 28:19. The same word with the same meaning occurs in Matthew 3:13-17. These are the example and command of our Lord on which hang the whole question. If modern thought cannot determine this little matter of scholarship, it cannot be trusted with the weightier matters of justice, mercy and faith. "I think we should be ashamed of the whole thing" of seeking to break the force of one of even the least of these commandments and teaching men so. Faith follows Jesus implicitly, as one who knew his mission and how to fulfill it, and does not deem unworthy or little anything that is supported by his example and precept, which may be easily understood.

When my questions are conceded or fairly disposed of otherwise, by grace of the editors I hope to show their bearing on the present problem of religious fellowship.

Indianapolis, Ind.

W. L. HAYDEN.

Important, If True

Editors Christian Century: I notice in your issue of March 3, a communication from my good friend, Prof. Demarcus C. Brown of Indianapolis, in which occurs the following statement:

"The greatest lexical authority" Stephanus gives a meaning of baptizo in the latter days of the Greek tongue (the period of the New Testament) as—tingo, to moisten—to wet; abluo, to wash off (by throwing water on the object washed); lavo, to wash."

This is an important piece of news. Very important, if correct. I know my friend, Brown, is a good authority on Greek and I am a very poor authority but I wish to inquire if the above statement is taken literally from Stephanus. I must confess that I have not Stephanus in my library but was always under the impression that it was a bi-lingual rather than a tri-lingual lexicon. I may be wrong about this matter and I will thank Brother Brown for giving me a proper correction, if I am. Sincerely and fraternally,

Columbus, Ind.

Z. T. SWEENEY.

The Man in the Porch

Editors Christian Century: I like to read your writings. "The Man in the Porch" article interests me, for your treatment of it is unique in my experience. Do you sufficiently emphasize that expression, "He was made whole," which is used five times of this case? And in the maze than twenty times the word whole is used in the New Testament with regard to restoration, it has reference to unsound bodies, incomplete bodies, made miraculously sound, complete, whole, your illustrations are of cases where a great shock or jar relieved a nerve or brain cell. The man in the porch did not know Jesus, and there is need of some illustrations showing where thirty-eight years of hopelessness is relieved by a look and word, and no shock.

Bellevue, Pa.

WM. ROSS LLOYD.

Prominent Virginia Laymen on Unity

In a recent issue of The Congregationalist and Christian World (Boston) the statement is made that "The plan of a great church trust, or union, does not accord with the ethical standards of our time." The main body of the article in question presents as the basis for such judgment the experience and results of the union between the Free and United Presbyterian churches of Scotland, as the United Free Church, some ten years ago.

I am glad the writer of that article uses the words "organic" and "corporate" in describing the proposition in which he cannot figure a leading indication of successful and pleasing issue.

Now Scotland is a "bonnie" land, peopled with men and women strong in the faith and clinging to it with steadfastness, a noble trait. But will the writer of that article aver that the action, either with or without controversy, of two Christian brotherhoods in Scotland, nearly allied as they were; furnish a controlling index as to what may be accomplished under the leadership of a combination of evangelical brotherhoods in some larger country, say the United States. Further, when the effort is put forth seriously in this country we will not have to contend with the difficulty arising from "corporate" existence and possessions because none of the "communions" as such, have "corporate" existence.

Again, among the real friends of unification or "unity," of the Christian brotherhoods, union, organically, has not been advocated. The most advanced and thoughtful worker in promotion of unity believes that the prayer of the Master, John 17:21, will in large measure be answered when every person calling himself a Christian, who has publicly confessed Jesus and obeyed the ordinances, will feel as free to enter and worship in the church building of any other congregation of Christians as if it were the one on the roll of which his name appears, and because he knows he is welcome.

Unity will come because God will have it so. The prayer of our Lord and Master will prevail. What matters it in the twentieth century, that at its inception Methodism blazoned its banner with "Holiness." Do they not believe in "faith and works?" Do not all the evangelical brotherhoods believe, too, in "faith and works?" If Calvin emphasized foreordination and predestination, those leading tenets in the Presbyterian canon in its early history, is this true of that brotherhood today, do not they, too, preach and teach "faith and works?"

If earlier in her history the great old Protestant Episcopal brotherhood, declared for strict interpretation of "apostolic suc-

cession," it is surely far from unanimous on this score now. If she now exhibits pride in the "Historic Episcopate," surely she has lived long enough under her form of church government to be called "Historic." In all good conscience there be nothing in her claim in this behalf to annoy another brotherhood. Aside from our immersionist brethren, the communions not specifically named may be fairly compared to those already mentioned. A great obstacle seems to loom ominously when we approach the differences between immersionist and non-immersionist.

This should not be so, because every intelligent Christian brother, Methodist, Presbyterian, Episcopalian, Lutheran, Baptist or Disciple, admits that each enjoys the same prospect of salvation with the other. Nearly every one cordially greets the other around the Lord's Table in the most sacred of ordinances. In this presence surely we do find the very acme of Christian fellowship. Do we mean it? Every active member of the communions named above has been baptized with water in the name of the Father, Son and Holy Ghost.

Having acknowledged each fully and freely, as a Christian, deserving all we can and do hope for, as in the sight of our Heavenly Father; how can the non-immersionist question the conscientious performance of obligation as understood, on the part of the immersionist, or how can the immersionist raise the question as to conscientious performance of obligation as understood, by the non-immersionist? Both have obeyed according to understanding. This is what God asks, shall man demand more?

The writer firmly believes that within the first half of the present century will be found the dating time for the "new era" in Christianity; when mind, heart and purse of all Christians, yes, including the Romanists, shall be joined in one earnest and impassioned diapason of effort to bring the "kingdom of our Lord and Master" into the hearts of all men everywhere. I am strengthened in this belief because of what I veritably conceive to be divine leading; in the many earnest attempts in recent years, in the shape of "federation meetings"; by the great "Laymen's Missionary" movement in this country, Canada and England, and the wonderful success that has so far crowned this really glorious work. Evidences are not lacking that a heaven has been incorporated and is now at work. The writer is personally cognizant of a movement to this end having its origin in the minds of members of the Protestant Episcopal Church, in what is probably the most conservative diocese in the United States, as it is certainly one of the oldest.

Richmond, Va.

O. A. HAWKINS.

Baptism and Bethany Lessons

Editors Christian Century: I want to thank you from the bottom of my heart for what you are giving us in The Christian Century. These articles on the baptism question are going to the bottom. More than once have I tried, in sermon, to present the subject as you are giving it to us, but I did not succeed, of course, as you are succeeding.

The Century of February 17, ought to prove one of the most helpful numbers you have ever issued, because of all those most excellent articles on the Graded Sunday-school Lessons.

Surely the long-looked-for and much desired new day for teaching is breaking upon us. I enclose 25 cents for which send me as many numbers of the Century of February 17, as you can. I want to give a copy to each of my Sunday-school teachers and members of my training class. Send samples also of the Bethany Graded Lessons.

Fullerton, Cal.

A. N. GLOVER.

The Book World

THE PASTOR PREACHER is Bishop William A. Quayle's latest book. The bishop is the most popular preacher in the Methodist church today. His book is written out of his heart and is rich with the juice of his experience. It deserves extraordinary notice. But the best review of it is to let it speak for itself. This we have done in pages 8 and 9. (Chicago: Jennings & Graham. Pp. 411; \$1.50 net; \$1.02 postpaid.)

THE STANDARD DOMESTIC SCIENCE COOK-BOOK, compiled and arranged by Milian H. Lee and Jennie A. Harvey, author of the Century Cook-book. The possession of a good cook-book is a joy to any housekeeper. The present volume has thirty-two departments and 135 especial drawings and is indexed so that any department is easily found. The recipes are good and such as people in ordinary circumstances can use, which cannot be said of all cook-books. Any one using this book will find no difficulty in serving good meals. (Chicago: Laird & Lee, publishers.)

MEN THE WORKERS. By Henry Demarest Lloyd. This work by the splendid champion of industrial democracy, Henry D. Lloyd, was issued after his death. It is a series of twelve addresses, delivered by Mr. Lloyd at times covering a period of twenty years, and represents the best of his ideas on labor themes. They were delivered under varying auspices, such as labor unions, church societies, at public receptions, etc., and thus represent his ideas as spoken from all standpoints. Mr. Lloyd was the firm friend of organized labor and believed in the future of industrial coöperation. His religion was that of brotherhood, and though a man of large means himself, he devoted all his time and great powers to the advocacy of the cause of the workers. He was a man of extraordinary literary gifts and there is rare charm in all he has written or spoken. These addresses are no exception. He is cogent, poetic, true to facts, and keenly logical. He was an interpreter to his time of the things the morrow promised, a sort of social prophet in a material age. These brilliant addresses read well and one is cheered by their humanity and optimism. (New York: Doubleday, Page & Company. Pp. 280.)

THE ARMENIAN AWAKENING, by Leon Arpee. Armenia has been the land of desolation to our minds so long that we have little idea of the integrity of their national life or of their ecclesiastical government. They are a powerful factor in the Ottoman Empire and have for many years had a kind of governmental autonomy through their patriarch, the official head of their national church, who was endorsed with civil powers by the Sublime Porte. The tendency of this ecclesiastical government has been to become both Romanistic in its quest of authority and the tool of the wealthy Armenian oligarchy at Constantinople for the advancement of their privileges. This book tells the story of the revolt from both and the triumph of evangelicalism in the church by the democratization of it and outside the church by the success of Christian missions under the support of the American Board (Congregational.) The missionaries began in the early thirties with one design only of leavening the ancient Armenian church with evangelical ideas. This succeeded so well that the ecclesiastical authorities persecuted converts to the evangelical cause and attempted to bind a Romanistic creed and polity upon the national church. The persecution forced the native progressives out of the church and in-

to a purely Protestant movement. The result is that the missionary churches now number some 14,000 active members with an evangelistic community of 50,000, the old oligarchy of merchants is completely dethroned, the Patriarch is elected by representatives of the church and the ecclesiastical rule is under a constitution. The volume is a very interesting accession to history. (Chicago: The University of Chicago Press. Pp. 253. \$1.25 net. \$1.36 postpaid.)

THE GATEWAY TO THE SAHARA, by Charles Wellington Furlong. This well published book has the halo of the romantic about it. It is of strange yet real lands and lands of the present day. Old Tripoli is yet new to us. It is the "Gateway to the Sahara," that vast desert that we are accustomed to think of as an arid half continent, as extensive as our republic, but which is in reality a vast half desert populated by millions of human beings who are yet living in the feudal days and many of them under the sway of Moslem fanaticism. Of the Hausas alone there are fifteen millions and they form a great feudalistic nation in the southern Sahara or Soudan, and traffic in slaves and Central African wild products. It is rather shocking to us to find that their slaves literally number millions and that there is a well defined code of dealing in them as well as of feudalistic tribute. Through all the book there is the sinewy form of the Arab, the misty glamor of the strange unknown, the adventurous spirit that is upon the men who dare the unexplored. In it is the thrill of adventure through the telling of tales of a Hausa slave story of his escape, a night ride with Arab bandits, and stories of the wild white Tauregs of the interior. The book is valuable to those who have the missionary interest at heart. Not because it has any interest in the missionary problem but because it reveals the extent of those Soudanese lands into which the missionary has as yet not pushed his pioneer work and the vastness and virility of the population that are yet to be sought out by him. (New York: Charles Scribner's Sons. Pp. 306. \$2.50 net.)

MEN AND MISSIONS, by Wm. T. Ellis. This book has a lofty note in it. It is a clarion call to the Knight Errantry of a new chivalry, the chivalric care of the strong of the earth for the weak among nations and peoples. It rings vibrant with the robust and masculine and calls for a presentation of missions in terms that pass beyond sentimentalism and advance to the heroic. It challenges men to put into this cause the moral heroism that other ages put into war and to get into the heart of the greater thing in today's world movement. Mr. Ellis's trip around the world studying missions brought him home a confirmed advocate of them and to the cause he is now devoting his best energies and talents. He is not the first man who has received a call to bigger things by such an investigation and he is but a promise of the multitude that will follow. The Laymen's Missionary Movement is full of intelligent enthusiasm. It challenges the biggest in big men and they are answering. It proposes nothing less than that the virile and successful manhood of Christendom take the world for all that is best in our Christian civilization. It is the logical reaction from an overdone commercialism. Mr. Ellis does not claim that every missionary undertaking has been an unqualified success, but he does claim that missions as a whole have been the most surprising of successes. He does not think there should be no criticism but he does think the cause is so great that every

fault in it should be discovered and remedied. There is the sweep of big things in this book and every Christian man should read it. (Philadelphia: The Sunday School Times Co. Pp. 316. \$1.00 net.)

THE IMMIGRANT TIDE: ITS EBB AND FLOW. By Edward A. Steiner. Prof. Steiner is well known for his books on "Tolstoi, the Man," "On the Trail of the Immigrant," and "The Mediator." He is an extraordinary man with an extraordinary experience. An immigrant himself, he has a viewpoint few students of the problem possess. He not only came from the land of the immigrant, but he has made several voyages with him in the third class passage, and is familiar with his emotions, the reasons for his coming and the hopes he has when he comes. A year or two ago he conducted a class of home missionary students through the southern lands of Europe in an investigation of the folk who make their future parishioners. In this book he does not study statistics but interprets the phenomena of immigration and discusses the meaning of the new country to the newcomer and his relation to us and our institutions, and seeks to "disarm prejudice and to give it no new weapons." This volume is full of the human touch. It tells the stories that are typical and searches the hearts of the immigrants for their weal and woe. It is wholesome for us to be made familiar with them from that point of view and the more we know of it the less we will be prejudiced against them because of the superficial externals we see in the passing. A book like this makes one ashamed that he ever passed judgment on a people whose human side he never knew but of whom he saw only those things that we possess and they do not. Prof. Steiner's greatest contribution will be to the true Americanism of those who look through his sympathetic eyes at the poor of the old lands who come to share our hopes and our prosperity. (New York: Fleming H. Revell. Pp. 370; \$1.50 net.)

THE SOCIOLOGY OF THE BIBLE. By Ferdinand S. Schenk, Professor of Practical Theology in the Theological Seminary of the Reformed Church in America. This is a rather gratifying book with an entirely new title. It gives to the sociology of the Bible the sort of discussion that is generally given to its theology. Its province is the effect in society rather than the cause or fact of the idea of a revelation of God. It accepts the methods of higher criticism as a means of investigation and holds fast to the fact of a revelation and proceeds to discuss the work of that revelation and the immanence of the God who gave it on the evolution of the society that accepted it. The social attributes of Christianity are taken up and their bearing on the contemporary problems of the family, property, culture, government, etc., is discussed. The church is treated as a great potential social force, designed by Christ as the means of bringing the Kingdom of God to a full realization and as just awakening to its ministering duty and power. The historical manner in which Christianity has led civilization from the days of Rome until today, and the way it is leading it today in the mission field, is described, and the glories of the future held in promise are portrayed. It is a thoroughgoing book on the theme that is to receive increasing discussion. It is good reading for any close biblical student and is especially commended to theological students and professors. (New York: Board of Publication, Reformed Church. Pp. 428; \$2.00.)

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XX.

Breaking the News.

When his unwelcome visitors had gone Randall sat absorbed in his unhappiness, his elbows upon his desk, supporting his bowed head in his hands. He saw, in anticipation, the terrible suffering and loss which must follow the enforced closing of the Works—a loss which he could afford, but which would fall with crushing force upon the men and their families. To the credit of his manhood tears ran down his face and fell upon his desk. He could not refuse the sum offered by the Trust, even though he realized that he was being shamelessly robbed; such refusal would only lessen his power, by that much, to help his men hereafter. It was useless to appeal to the courts of Indiana; for inevitably their decision would be reversed by the courts of New Jersey, the Court of Last Appeal for Trusts in every State in the Union! He knew too well what invincible defences such corporations had built up.

For the present, he could arrange to lend his men, at a nominal interest, and an indefinite length of time, such sums as they might require, and meanwhile, he would look about and ascertain if it were possible to establish some other industry in which they could be re-employed. But this would take time and careful study. Furthermore, they had had twelve years' training in the business which had come to so sudden an end. He was compelled to the admission that it had come to an end! Many of his workmen, while plodding and faithful, were slow of intelligence; they had mastered the routine of their tasks and would find it hard to make a new beginning. He himself had little heart for a fresh venture after this day's experience. He could have no assurance that the same thing might not happen again, and yet again. He was not living, as he had supposed, in a peaceful country where he could count upon the protection of mere moral force. It was a hostile land; every situation was an ambushade for relentless enemies, waiting to attack where they dared to plunder and despoil!

He realized that sacrifices on his part would be necessary; even a great capitalist could hardly go on as before after having sustained such a blow as that under which he was now staggering.

The day dragged on, and at five o'clock Randall sent for Clark, the foreman, and said that he wished the men to wait a moment after the closing hour; he had something to say to them. Clarke looked at him curiously, but as Randall proffered no explanation, turning to his papers again, he went out.

Randall watched the clock in nervous apprehension. He shrank from the duty he had to perform, as a humane man always shrinks from inflicting pain upon his helpless fellow creatures. He sighed deeply as the whistle blew at last.

To the men it was not only the signal for knocking off for the day, but for turning their faces homeward. They were sober and industrious, for Randall would not employ any other kind. He sighed again, more heavily than before, then passed into the outer office where Mary Benson, having closed the typewriter, was putting on her cloak.

"Come with me," he said, and, astonished, she looked at him inquiringly as if she had not understood him. "Only to the door of

the shops, Mary, I have something to say to the men, which you must hear as well."

He found them waiting for him, wondering, but without anxiety; Clark was the only man amongst them who habitually borrowed trouble. The older men were talking indifferently, while the younger ones were scuffling like awkward, shambling puppies, the laughing onlookers backing their favorites.

Randall threw open the door, and, at the sight of his stern face, a thrill of foreboding went through them. Even the young men were sobered instantly. They waited then, as men standing with their backs to the wall, for the volley that kills.

It was useless to prolong the scene so Randall began at once: "My men! Today the Trust has forced me either to shut down at a total loss, or sell out to them. They have bought up all the wire in the country and we cannot go on when our stock is exhausted. I have refused to join the Trust; it would be of no benefit to you or to me if I did, for I believe that they intend to shut down the Works never to reopen it. It would be folly for me to refuse what they have offered me—not half the value of the plant—as its agents have informed themselves—otherwise we would have been let alone. It would only deprive me of the means of lending you a hand should you need it, or of establishing some other business here in Carlinville in which I can once more offer you places, as I hope to do. It is a heavy blow for us all. The Works will be compelled to close at the end of the month."

It was some moments before the men could fully grasp the meaning of his words and when at last it penetrated their bewildered minds, each received it as his peculiar nature inspired him. The light died from their eyes. The faces of several grew rigid and of ashy paleness. They stood motionless in their places for a few seconds and Randall's keen ear, straining for every sound, heard deep, shuddering breaths; the sighs of men suddenly stricken with almost unendurable anguish.

He waited a moment, no one spoke to him and no one made a movement to approach him. They could not, just yet, grasp the hand that had delivered the blow, which they realized threatened the destruction of all they cherished; that for which they had toiled cheerfully and honestly for so many years. It had come without warning—at a time when they had reason to look for better things.

The thought uppermost in the minds of the married men was: "How can we go home and tell our wives?"

"Out of a job—out of a job"—they repeated it to themselves over and over, the anathema, maranatha of their doom.

The young men having few responsibilities—although several were supporting their parents—were more self-confident and hopeful, and bore the news more stoically. A few assumed an air of bravado and walked out of the shops with smiling defiance. The older and more despondent—those who had tested life and knew its bitterness—followed in silence. Not a word of either regret or reproach was spoken; they were stunned and dazed.

Randall closed the door, and Mary Benson turned to him with appealing eyes. She saw the home that, of late, had been her constant

thought, crumble into nothingness, and she broke into passionate weeping.

Randall was pierced to the heart. "Oh Mary, child, don't—don't," he pleaded. "Have courage; Have more faith in me! You shall not suffer. Teddy shall not give up the little home if I can help it!"

But Mary knew her lover better than Randall did. He would sacrifice everything before he would accept from any man money that he had not earned.

When she was sufficiently calm, she bade Randall good-night and he was left alone. It was dusk when he finally locked the office door. As he drove slowly across the bleak common toward the town he glanced backward across his shoulder. The Works loomed up black and forbidding against the murky sky; the darkened windows, the tall chimney from which a thin film of smoke curled upward, were prophetic of the day when the place should stand abandoned and desolate.

CHAPTER XXI.

Susan Rises to the Occasion.

Teddy and Alonzo were late, and Susan watched the clock somewhat anxiously for Teddy had remained with them after his recovery. Both were usually prompt, compelled to be by Susan's complaints when "victuals were spoilt"; and she had also made it clear to them "that it kept back her work dreadfully."

Alonzo had eaten very little dinner and Susan was of the opinion that he felt "poorly, but he wouldn't say so if he was dyin';" He had seemed out of sorts for several weeks, was more silent than ever, and—an unusual thing for him—somewhat peevish. He was annoyed with the children when they were noisy, and he had been impatient with Susan when she was disposed to argue some unimportant matter with her usual spirit.

With all her sharpness of tongue Susan never contradicted or quarreled with Alonzo—she had too much genuine respect for him. She looked ruefully at the toast she had prepared specially for him, which she hoped might tempt his feeble appetite; it was slowly drying up. She endeavored to divert her mind by hearing Ned say his speech.

It was his first appearance as an orator, and Susan was anxious that he should do himself credit. It was short and of her own selection and abounded in that wholesome moral sentiment which good women believe in administering to children regularly with the simple remedies, which their physical well-being occasionally calls for.

Ned stood on a stool in a corner, and was shrouded from head to foot in a gingham apron, "to keep himself clean because he would waller on the floor playin' with Jody 'stead of settin' down in his chair and lookin' at his picture-book, like a nice boy!"

Ned's attention was distracted by his play-fellow, who was beguiling him from his duty, chasing a ball, a pastime in which his little master always took part.

"Do for mercy sake, look at me! and leave Jody go for five minutes," exclaimed Susan. "You don't half know these pretty words, and I don't know what your teacher'll say."

"She won't say nothin'," Ned replied with a sense of injury. "Cause I do know 'em already!"

And he set off in a high, loud voice, taking his breath in gasps, and swallowing where no punctuation marks were required:

"How pleasant is Saturday night,

When we've tried all the week to be good,
Not spoken one word that was bad,

And obeyed every one that we should."

"Well," said Susan, mollified, but still feeling it her duty not to excite Ned's vanity by over-praise, "I reckon that'll do, but it would have been a heap prettier of you to have said it right in the first place!"

(To be continued.)



Spring Months

March, the first month of the season,
Often brings us snow;
Part of spring and part of winter
In this month, you know.
Such a boisterous, noisy fellow,
Making high winds blow.

April is a little teaser,
And I'll tell you why;
She can brightly smile one minute,
And the next she'll cry.
Better take a good umbrella,
Or you'll not keep dry.

May is just a little darling,
Bringing flowers gay,
Birds that sing the sweetest music
All the sunny day.
There is not a bit of wonder
Every one likes May.

Where the Doll Comes From

Doll making did not become conspicuous as an industry in the Thuringian Mountains until the middle of the nineteenth century, when a citizen of Sonneberg brought from London a doll, which was regarded as a great curiosity. It had come originally from China, and its head, legs and arms were movable. This furnished an inspiration to the ingenious Thuringian toy-makers, who promptly improved upon it. Up to that time they had made dolls only of wood and leather, but soon they evolved the wax head—at first a crude article, the wax being applied with brush, but later brought to perfection, thanks, it is said, to an accidental discovery. A man engaged in making the heads dropped a thimble into his pot of fluid wax, and, on taking it out, found it covered with a smooth and beautiful coat of the substance. He was not slow to seize the idea, the result being the adoption of the dipping process, the final touches of color being put on with a camel's hair pencil. Later on the movable eyes and closing lids, to feign sleep, were added, and the fleece of the Angora goat was substituted for human hair in the making of wigs, holding its color and curl much better, the doll, as it is known today, thus assuming its final and highly artistic form.

Dressing the dolls after they are made has become an industry in which numbers of women and girls are employed. For the small, inexpensive dolls, little chemises, finished with a ruffle of lace around the neck and arms, are made by hundreds and require no skilled labor for their construction.—The Circle.

Five Seattle Boys

Postmaster George Russell, according to the Post Intelligencer, is one citizen with a high regard for the honor and principle of that numerous genus known as the Seattle small boy.

"A few days ago," said the postmaster, "three badly frightened and exceedingly nervous boys were ushered into my office. They had informed the clerk in the outer office that the matter in hand was for my personal ear.

"We done it, and we'll take what's coming to us," said the smallest of the trio.

"Done what?" I asked.

"Him and him and me and Beany and Scotty were playing 'follow the leader,' and Beany jumped over the mail box, and then I jumped and the box tipped over and hit a rock and broke the lock, and the letters all flew out on the ground," said the spokesman.

"Where is the box?" I asked.

"It's the box on the corner of Thirteenth and Union," answered the boy, "and Beany and Scotty is guardin' it with clubs."

"We knew we had done something awful, and we was goin' to run away. Then we decided to put our names and addresses in the box and let you find us if you could. Then we decided to come and tell, and we're here."

"I'm not strong on the sermonette," said the postmaster, "but I will assure you that I did my best to show those boys that they had done a very brave and manly thing, and that such a principle, if followed through life, could not lead them far astray. I assured the boys that their honorable conduct in not only confessing, but in leaving some of their number to guard the government's property, entitled them to absolute forgiveness."

"Three very happy youngsters left the office to convey the tidings to the guard at the mail box. As they left, one boy said, 'I knew they wouldn't hang us.'"

"I sent a man for the broken box. When it came in we opened it, and there was the letter the boys had written before they had decided to face the music:

"Mister Postmaster: We done it, but we didn't go to. Yours truly,

"Henry _____,
"Beany _____,
"Scotty _____,
"Louis _____,
"George _____,"
—The Watchman.

The Sleepy Song

By Josephine Dodge Daskam.

As soon as the fire burns red and low,
And the house upstairs is still,
She sings me a queer little sleepy song,
Of sheep that go over the hill.

The good little sheep run quick and soft,
Their colors are gray and white;
They follow their leader nose to tail,
For they must be home by night.

And one slips over and one comes next,
And one runs after behind,
The gray one's nose at the white one's tail,
The top of the hill they find.

And when they get to the top of the hill
They quietly slip away,
But one runs over and one comes next,
Their colors are white and gray.

And over they go and over they go
And over the top of the hill,
The good little sheep run quick and soft,
And the house upstairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watch how the fire burns red and low,
And she says that I fall asleep.

—Interior.

In the Days of the Air-Ship

By Theresa R. Robbins.

Elsie Lewis peered out from among her furs at the great, bleak stretches of snow and ice over which the air-ship was speeding. She had long wanted and begged to go to the north pole, and now at last she was to have her wish.

"We shall be at the pole soon, deary," said her father, smiling. A few minutes later he called to the aeronaut: "Slow up, please, Carter! I think we are about there." He made his observations, then announced: "Yes, here we are!" and the air-ship dropped slowly to the ground.

Elsie, aglow with delight, jumped out and stood beside her father and Carter. She, a girl of fifteen, was actually at the top of the earth! They looked about at the desolate waste on all sides.

"Think of the men who made their way here with only sledges and dogs!" said Mr. Lewis. "What a length of time it took them! Why, we have come in a day!"

Just then there was a snap and creak behind them. They turned to find the air-ship floating off, the cable which bound it to the ground having been broken in the high wind. It was whirled rapidly away by the blast, dwindled to a speck, and was lost to sight.

They were thus absolutely deserted—without even a sledge such as the old-time explorers used.

"Our only hope is to wait here on the chance of an air-ship," said Mr. Lewis. "We must keep walking for fear of freezing."

So they walked about on the snow and ice in the piercing wind, hour after hour. Elsie, mechanically lifting one foot after the other, could not keep back the tears that froze on her cheeks.

At last, when she was almost worn out, Mr. Lewis pointed to the sky and cried: "An air-ship!"

It was a large air-ship, making swiftly for the pole. When it arrived, the three were cordially welcomed by its occupants. Elsie, wrapped in fur rugs, was soon in a deep sleep, homeward bound.—St. Nicholas.

Bobby's Exchanges

John Kendrick Bangs.

I wish I owned a motor-car—a slashing big red-dragon.
I'd swap it in a minute for a handsome horse and wagon.

And then I'd take that horse and cart, delaying not a minute,
And swap 'em for a new canoe with nice soft cushions in it.

And then I'd take that new canoe—I wouldn't wait a jiffy—
And swap it for a puppy dog with manners fine and sniffy.

And then I'd take that sniffy dog for fear that I'd be bitten
And swap it off with someone who preferred it to a kitten.

And then I'd take that kitty-cat and sell it for a quarter,
The which I'd swap for one big pail of fizzy soda water.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MARCH 20.

Theme for the Day—The Triumphal Entry.

Scripture—On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.—John 12:13, 4.1

All glory, laud, and honor to Thee, Redeemer, King!
To whom the lips of children made sweet hosannas ring.
Thou art the King of Israel, thou David's royal Son,
Who in the Lord's name comest, the King and blessed One.

—Anonymous.

Prayer—Our Father, we open with joy the gates of our souls to let the King come in. Not for a passing hour of triumph would we receive him, to send him hence away with broken heart and frustrate purpose, but we welcome him to abide forever as Lord and King. Prepare us for his coming. May our hearts be cleansed of sin and our purposes purified from evil. Search us as with candles. Create in us clean hearts, and renew right spirits within us. Then with gladness and the voice of praise we shall greet him whose right it is to reign. Amen.

MONDAY, MARCH 21.

Theme for the Day—The Brooding Spirit.

Scripture—And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.—Gen. 1:2.

Thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou know'st; thou from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant.

—John Milton ("Paradise Lost," I.)

Prayer—Merciful Father, our lives need recall from the waste and chaos of sin by Thy voice, and by the calm and hovering presence of the Spirit of grace. Into our hearts may he come, and may we make for him such room and such supremacy as shall give us kinship with all the holy and the pure. Bless our home, our loved ones, our daily work and our hopes for better things. May we find for ourselves the deeper springs of joy, and may Thy good presence sustain us in all the hours of trouble. We ask for Thy name's sake. Amen.

TUESDAY, MARCH 22.

Theme for the Day—The Tides of Cities.

Scripture—Who by his strength setteth fast the mountains, being girded about with might; who stilleth the roaring of the seas, the roaring of the waves, and the tumult of the peoples.—Psa. 63:6, 7.

The city is the sea,
Its waves go to and fro,
And the thunder of its waters
Rolls in the depths below.
And night is in its hollow caves,
And men go down beneath its waves.
—Marianne Farningham ("The City Sea.")

Prayer—Our Father in heaven, Thou hast set our lives in places where there is much to

be done for Thee. In the quiet of remote homes, in the activity of village or town, or in the rush and roar of the city, we have still the consolation of Thy presence. Give strength, we beseech Thee, to those whose lives are cast amid the fret and worry of busy places. Save them from the loneliness of the solitary among the multitudes, and from the pressure of conflicting and compromising influences. And help us all so to use our lives that we may be worthy of a place in the City of God. Amen.

WEDNESDAY, MARCH 23.

Theme for the Day—The Blessing of Sleep.

Scripture—He giveth his beloved sleep.—Psa. 127:2.

Care-charming Sleep, thou easer of all woes,
Brother to Death, sweetly thyself dispose
On this afflicted soul; fall like a cloud
In gentle showers; give nothing that is loud
Or painful to its slumbers.

—John Fletcher ("Invocation to Sleep.")

Prayer—Our gracious Lord, we thank Thee for the rest of the night. Thou art very good to us, and in Thy protection and love we find our comfort. As the day has for us its duties and blessings, so may the night bring to us the restoration of our strength for the new day. If we are sleepless, may we find refuge in Thy Word, with its glorious hopes and its counsels of grace. As our Saviour found his chief satisfaction in nights of prayer, may we count all time precious, even the hours of night, that we may spend with Thee. Amen.

THURSDAY, MARCH 24.

Theme for the Day—Progress Toward Perfection.

Scripture—Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.—Ephes. 4:13.

While man knows partly but conceives beside,
Creeps ever on from fancies to the fact,
And in this striving, this converting air
Into a solid he may grasp and use,
Finds progress, man's distinctive mark alone,
Not God's, and not the beasts'; God is, they are,
Man partly is and wholly hopes to be.

—Robert Browning ("Death in the Desert.")

Prayer—Our Father, Thou art the source of our life, and toward Thee our best life ever takes its way. Our Master has taught us that we are to be perfect, even as Thou art. Save us, we beseech Thee, from contentment with any lesser goal. May we crave that daily growth that brings us the increasing sense of attainment of holy things. We love Thee; may we love Thee more each day, till we meet Thee in a world without end. Amen.

FRIDAY, MARCH 25.

Theme for the Day—The Crucifixion.

Scripture—And he went out, bearing the cross for himself, unto the place called the place of a skull, which is called in Hebrew Golgotha; where they crucified him.—John 19:17, 18.

O come and mourn with me a while;
O come ye to the Saviour's side;
O come, together let us mourn;
Jesus, our Lord, is crucified.
—F. N. Fever ("Christ and the Cross.")

Prayer—Merciful Father, we stand in wonder at the foot of the Cross. Thy love, made known in the death of Jesus for the sin of the world, has given us the final proof that Thou dost count us worthy of even the highest price. May the cross draw us to the side of our Master, that as he bore our sin away, we also may be the sin-bearers for others. Help us to die to the world, that the life of Christ may be manifested in us. For His sake we ask. Amen.

SATURDAY, MARCH 26.

Theme for the Day—The Sepulchre of Jesus.

Scripture—Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There they laid Jesus.—John 19:41, 42.

All is o'er, the pain, the sorrow,
Human taunts and fiendish spite;
Death shall be despoiled tomorrow
Of the prey he grasps tonight;
Yet awhile, His own to save,
Christ must linger in the grave.
—John Moultrie ("The Sacred Tomb.")

Prayer—Divine Father, in solemn reverence may we think of our Saviour's tomb, of his burial, and of what the world would have been if it had held him fast! In his tomb help us to lay our lesser selves, our selfish aims, our unholy thoughts; that we may henceforth not be holden of them. Then may we wait with confidence his coming back to life, in whose hands are the keys of death and the grave. Amen.

A Dream

A good Christian lady, we are told, once opened a home for crippled children. Among those who were received was a little boy three years old, who was a most frightful and disagreeable-looking child. The good lady did her best for him, but the child was so unpleasant in his ways that she could not bring herself to like him.

One day she was sitting on the veranda steps with the child in her arms. The sun was shining warm; the scent of the flowers, the chirping of the birds, and the buzzing of the insects lulled her into drowsiness. So, in the half-waking, half-dreaming state, the lady dreamed of herself as having changed places with the child, only she was, if possible, more foul and more disagreeable than he was. Over her she saw the Lord Jesus bending, looking intently and lovingly into her face, and yet with a sort of rebuke as if he meant to say: "If I can love you, who are so full of sin, surely you ought for my sake to love that suffering child."

Just then the lady awoke with a start and looked into the face of the little boy who lay on her lap. He had waked up, too, and she expected to hear him begin to cry; but he looked at her—poor little mite—very quietly and earnestly for a long time, and then she bent her face to his and kissed his forehead more tenderly than she had ever done before.

With a startled look in his eyes and a flush on his cheek, the little boy, instead of crying, gave her back a sweeter smile than she had ever seen on his face before.

From that day forth a complete change came over the child. Young as he was, he had hitherto read the feeling of dislike and disgust in the faces of all who had approached him; but the touch of human love which now came into his life swept all the neevishness and ill nature away and woke him to a happier life.

Do you know that there is no power in this world so strong as the power of love? As some one has truly said, "love is the greatest thing in the world."



AT THE CHURCH



Sunday School Lesson

By Professor Willett

Risen from the Dead*

The sentiment which hails the return of Easter day as a fitting reminder of the glorious fact that our Saviour rose from the dead is appropriate and helpful. To be sure it has often been mingled with observances so formal and superficial that many sections of the church have hesitated to give to it and the days immediately preceding it the emphasis that might otherwise have been accorded to a precious day in the calendar of the church. But the fact that the Greek and the Latin churches have invested the Lenten period and the Easter time with gorgeous and elaborate ceremonies ought not to prevent the Protestant churches from a due appreciation of the value of such periods in the annual calendar. For there is something deeply impressive to be found in days that bring vividly to mind the great events in Jesus' life.

The Value of Easter.

Whatever may be the grounds on which the hope of the life to come is based, it is evident that the most beautiful expression of the sentiment will evermore gather about the Easter day. There at least, so far as the period of the year and the great events of the life of Christ are concerned, we are on fairly certain ground. The Jewish Passover, which was, of course, a movable feast following the lunar rather than the solar season, gives a slight variation from year to year, but we are always aware that at the Easter time we are very close to the period that marked the great crisis in Jesus' ministry, and brought to the world its most convincing proof of the persistence of life after death.

Next to that wonderfully beautiful narrative of the interview between Jesus and Mary in the garden of the tomb, as it is recorded in the Fourth Gospel, there stands this account of the women bringing spices to the tomb of their dead Master, that they might complete at leisure the hasty offices of love in which the coming of the Sabbath sunset hour had interrupted them. The disciples were plunged in hopeless gloom; no ray of light pierced for them the darkness. But the women at least had the sad consolation of caring for the body of the great Friend who had meant for them the resetting of life in new perspectives. They could not bring him back; they had no hope that he would ever speak with them again in the old familiar ways. But they took a melancholy pleasure in pouring out their affection in these simple ministries for the lifeless body, which still seemed to them the most precious thing on earth.

The Glorious Morning.

Accordingly, early on the morning following the long, lonely Sabbath-day, they jour-

neyed out of the city toward the tomb which had been sealed and guarded on that sad Friday evening when Jesus was laid away in the new rock-hewn sepulchre. Already the sun was rising when they reached the place. And the question they had asked themselves as they came along, Who shall roll away the stone? was still unanswered. They hoped that some attendant might be near, or perhaps the guards posted by Pilate would be good enough to assist them in their undertakings.

But to their astonishment they found the tomb was open. The stone had been rolled back in its groove. Their emotions as they looked at the open door were many and tumultuous. Had some one stolen the body away or was it still within, exposed to the rudeness of any chance passerby? They knew that the disciples had not been back to the tomb. In their heart-broken dejection they had given up all hope, and felt it useless to invite the taunts of the Roman guard posted by Pilate in case they should revisit the spot. As the women thought of these things their astonishment and alarm grew, and they hastened to the open door of the tomb to make sure of the facts.

A Message from Jesus.

But there they were met by one who seemed to know whereof he spoke. A youth sitting quietly within the tomb assured them that the crucified was no longer there, but had come forth from the grave and would meet them in the north among the old familiar Galilean spots, where so much of his ministry had lain. Meantime they were to return at once and tell the disciples of these things.

With this injunction there was joined a word of tender sympathy and forgiveness. Probably no heart in the company of disciples was so bitterly torn as that of Peter; for to the sorrow of the general bereavement in the death of Christ there was added the anguish of personal remorse over his own panic-stricken denial of the Master. Of course, now Jesus was gone, and he did not think of him as likely to pass his way again. But if he could only have wiped out that one scene from his life, he would have been able to bear with greater composure the awful blow that had fallen upon them all. What, therefore, must it have meant to his burdened spirit to hear the wonderful news the women brought, and most of all the words which Jesus had sent to him, singling him out from all the rest for special assurance, as if he wanted no moment of uncertainty to elapse after Peter knew of his resurrection. The gracious kindness of this message of forgiving remembrance is one of the astonishing and inspiring touches of the Gospel story. The human sympathy of the Master for his wayward and impulsive disciple was not for a moment lost in the strange transfiguration that had fallen upon his own life. He was the risen Lord, but he was still the friend and companion of these disciples.

The Return of Hope.

No wonder the women fled from the place

with their souls filled with a mysterious terror, an awful consciousness of the wonder and glory of what they had seen and heard. That must have been a great moment when they came breathless into the presence of the grief-stricken disciples and overwhelmed them with the unspeakable news that Jesus was risen from the dead! It seems easy enough to tell today, when eighteen centuries have confirmed its wonder and made it the commonplace of Christian history and one of the foundation stones of our holy faith. But it was all quite different then, and none but those who have gone down into the shadow of death only to behold in some transporting moment the light of immortality breaking in waves of quiet and irresistible power upon their lives, can ever know what the disciples experienced of returning faith and supreme happiness in that hour.

The manner of Christ's rising from the dead is one of the mysteries of our holy faith whose explanations rise beyond the sphere of our knowledge. Of only one thing can we be assured, and that is that Jesus gave to his disciples such indubitable proofs of his presence and power that they went forth as men arisen themselves from the dead, to preach with confidence and heroism the great fact that he was not dead but alive, and alive for evermore. There are many hints that nature, science and philosophy give us concerning the reasonableness and probability of the continuance of life after death. But in the nature of the case there are three proofs which rise beyond all others, significant and convincing.

They are, first, the fact that beyond all questioning and misgiving the disciples were convinced that Jesus had conquered death and risen into the glory of his new life; second, the fact that death is evermore convincing us of its futility and powerlessness when those who are a part of the very fabric of our own being leave our side to enter into whatever other experiences lie beyond. It becomes increasingly real to us then that those lives at least which have been noblest and best in their influence upon us cannot have ceased to be. God is the great economist, and nothing that is worth while can perish. And how supremely worth while are some of those we have loved and still love, though they have ceased to walk with us. And the third great proof is our own sense of infinite survivals. In our best moments the truth whispers itself in our hearts that we are greater than death, through the companionship of Him who lived and died for us.

A Blessing

The Lord bless thee!

How shall he bless thee?

With the gladness that knows no decay,

With the riches that can not pass away,

With the sunshine that makes an endless day

Thus shall he bless thee,

And keep thee!

How shall he keep thee?

With the all-covering shadow of his wings,

With the strong love that guards from evil things,

With the sure power that safe to glory brings—

Thus shall he keep thee.

*International Sunday-school lesson for March 27. Easter lesson—The Empty Tomb, Mark 16:1-8. Golden Text, "I am he that liveth and was dead; and behold, I am alive for evermore," Rev. 1:18. Memory verses, 6, 7.

Christian Endeavor Lesson

By W. D. Endres

Topic March 27 Getting Ready to Live Forever. Eccl. 12:1-7.

Naturally at this Easter time our faith turns to the doctrine of immortality of the soul. On the anniversary of the resurrection of our Lord, which we have long been taught is the pledge and guarantee of the immortality of our own lives, it is but natural that our minds should dwell on this the most fascinating of all themes.

The form in which the subject is stated seems to presuppose that our lives are divided into two epochs; one, our temporal life here upon earth; the other, our life after death. The former is further conceived of as the time and place of preparation for the latter. Such a classification may help us somewhat in our thinking, but as a matter of fact, the stream of our lives is hardly so disconnected. The Christian might better say, "My life is eternal. Immortality is not a matter of choice, it has been thrust upon me. In its evolution, it changes form as in death, but the same life, the same personality, the same soul continues." We do not, therefore, have a time to get ready in order that we may begin living forever at some future date. We are living forever now and will continue to do so. By the thoughts, deeds and intents of our lives from day to day, we are weaving fibers, good or bad, into the woof of our own characters.

With this conception of the problem, life in all its seriousness, looms up before us. Let us not be deluded, thinking that God by miraculous power will relieve us instantaneously and completely from the folly of our own sins. If a man abuses his body with drink, breaks down his constitution and ruins his health, and then turns to lead a better life, he will carry marks of his dissipation to his grave, though the change in his manner of living may greatly improve his health

for many years. And so with our abuse of the soul. If conscience is outraged, if moral and decent laws are disregarded, although the Father willingly and gladly forgives, the mark stays on the soul. Who has ever been guilty of a foul slander, a wicked untruth, or a filthy story in earlier days that he does not remember it after years of moral and spiritual growth with deep humiliation and regret? If, therefore, we are practicing things now which in our heart of hearts we know are wrong BE SURE that they will rise up in after years, yes even when we will have passed into the great beyond, to humiliate us.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

Life then presents a task of the strongest. Appearances were never so deceptive as now. The greatest dangers are the most attractive. Real temptations were never so promising and, therefore, so deceptive. The inducements for the pleasure seeker are richly gilded and alluring. The cheap music of the nickel-odion, the cheaper associations of the public dance hall, the delirium of the wine room, and the dens of social vice and crime are but steps on the road to ruin. They mark the soul for all time. For all who will travel this broad high way, "evil days" will come. For such "the sun and the moon, and the stars shall be darkened," "strong men shall bow," "the daughters of music shall be brought low," and "the keepers of the house shall tremble." He who can move in the midst of all this, keep his vision clear when the white light of temptation glares in his eyes and maintain his pose when the impact of immoral forces strike him, has the heart of a hero. Such a one is living forever now.

Missions and Benevolence

Congratulations

The Brotherhood is to be congratulated upon the splendid returns from the March offering. Note the following cheering points:

1. More churches ordered March offering supplies than in former years.
 2. The first nine days of March the churches gave \$3,352, a gain over the corresponding nine days last year of \$2,285. However, weather has been more favorable this year than last. The number of contributing churches for the first nine days of March is 150, a gain over last year of ninety-five.
 3. The total receipts for nine days amounted \$15,869, a gain over last year of \$8,604. Of the above there were two good sized annuities.
 4. Fifteen new Living-link churches have been reported, and a number more are expected, before the month closes, and after Children's Day.
 5. Many of the Living-link churches have greatly increased their offerings of last year, some doubling, and even more.
- All the signs are most favorable. We congratulate the missionaries, the native churches, the friends who have worked so hard and all who are vitally interested in the spread of the gospel throughout the earth.

Let the churches be prompt in forwarding their offerings.

F. M. RAINS, Secretary.
F. M. RAINS, Secretary,
Box 884, Cincinnati, Ohio.

Glorious News from the March Offering

The following telegrams concerning the March Offering tell their own story:

Our greatest offering taken. Exceed \$750. Apportionment \$600.—W. H. Smith, Harrodsburg, Ky.

El Paso, church enters Living-link column. We rejoice.—P. J. Rice, El Paso, Texas.

Continuance of Living-link assured and we are happy.—C. B. Reynolds, Alliance, Ohio.

Two large audiences. Enthusiasm began in the Sunday-school with 311 present. The full amount will be raised. Congregation proud to keep Doctor Macklin as Living-link missionary.—C. R. Hudson, Frankfort, Ky.

\$376 today. Will continue Living-link.—John P. Sala, Elyria, Ohio.

Church becomes Living-link, all membership contributing. O. L. Cook the pastor, is happy.—A. E. Asher, Hutchinson, Kans.

Continue Living-link. Offering for missions over \$1,200.—A. K. Browning, Independence, Mo.

Offering this A. M. \$600, a number giving

double.—W. S. Lockhart, Fayetteville, Ark.

Angola exceeds her apportionment as usual. Morning offering \$623. Vernon Stauffer, Angola, Ind.

Offering will reach \$800.—R. F. Thrapp, Jacksonville, Ill.

Midland continues Living-link. Great victory.—H. R. Ford, Midland, Texas.

Double apportionment for Foreign Missions at Soniat Avenue Church today, and gave three times what they gave last year.—G. C. Aydelotte, New Orleans, La.

Living-link assured. Passed apportionment, \$600. Church rejoices.—C. R. Oakley, Pastor, Mansfield, Ohio.

Still a Living-link. Largest offering we have ever taken.—Carey E. Morgan, Paris, Ky.

Great day. Exceeded apportionment.—S. W. Traum, Richmond, Ind.

Offering \$650.—H. D. Smith, Hopkinsville, Ky.

Northside exceeded apportionment. Expect to double it.—C. A. Mangum, Omaha, Neb.

Wilkinsburg raises \$709. McCallum is to be our living link.—G. W. Knepper, Wilkinsburg, Pa.

Central pledges \$550. Both churches support Mrs. A. F. Hensey, Bolenge, Africa.—C. H. Bass, Huntington, W. Va.

The Frankfort, Ind., church continues in the living link rank by raising \$600 although without a pastor.

San Antonio, Texas, subscribed \$754 for foreign missions this year.

The Kirkwood Avenue Church stays in the living link column. The church would not think of doing less.—Joseph C. Todd, Bloomington, Ind.

The First Church, Louisville, Ky., raises \$1,200 for foreign missions.

It gives me very great pleasure to announce that the Broadway church will this year become a living link in the Foreign Society. We have the money already pledged.—W. N. Briney, Minister, Broadway, Louisville, Ky.

Our missionary committee of the official board voted unanimously to recommend to the church that it take up the living link fellowship this year.—W. W. Burks, Nevada, Mo.

Echoes from the March Offering

I shall try to make our church an Every Member Church this year, and perhaps by that means we can become a living link. It is my ambition and I shall not be satisfied until I realize it.—G. L. Peters, Central Church, Springfield, Mo.

Congregation not so large as usual today, but think we shall remain in the living link class.—Levi Marshall, Minister, Hannibal, Mo.

Made a beginning last Sunday calling for \$10 gifts. I have set the mark at \$150. The church raised \$42 last year.—Kyle Brooks, Artosia, N. H.

I feel sure that the Charleston church will take the greatest offering in its history.—G. H. Brown, Charleston, Ill.

Last year our offering was \$51 and the apportionment this year \$55. Offering yesterday more than \$51 with more to follow.—M. O. J. Edgerton, Ohio.

Raised 130 per cent of our apportionment as against nothing last year, and \$27 in 1908.—H. D. Webber, Morristown, Ind.

We more than doubled our apportionment.—E. W. Sears, Pontiac, Ill.

The Vine Street Church, Nashville, Tenn., P. Y. Pendleton, minister, started their offering with \$320.

Cash and pledges exceed apportionment.—W. C. Pruitt, Niagara Falls, N. Y.

the inviolability of the

We hope to make \$300. This is a record-breaker.—L. E. Murray, Vermont Avenue Church, Washington, D. C.

Exceeded our apportionment yesterday.—H. W. Carpenter, Shelbyville, Ind.

It looks as if our offering will go at least to \$700. Quite a little in advance of last year.—Madison A. Hart, Columbia, Mo.

Total of cash and pledges yesterday, \$757. We hope to raise this to \$1,000.—W. J. Lockhart, Acting Pastor, Union avenue, St. Louis, Mo.

The Walnut Hills Church, Cincinnati, Ohio, A. W. Fortune, minister, becomes a living link in the Foreign Society.

Our offering yesterday was \$50, doubled our apportionment, the best in the history of the church.—W. M. Mayfield, Butler, Mo.

We were apportioned \$15. We raised \$50. Every member gave.—O. P. Spiegel, West Point, Ga.

First Church of Christ, Sterling Place, Brooklyn, N. Y., is again a living link. Foreign mission collection yesterday over six hundred dollars, not all in.—William A. Sinclair.

We passed our apportionment the first call. Expect more.—E. J. Nickerson, Laurens, Iowa.

Offering for foreign missions from Main Street Church yesterday was \$106, an average of \$1.49 per member. This church is not a year old. We hope to grow substantially and rapidly until we become a living link.—Claude C. Jones, Jacksonville, Fla.

You can count upon us as a living link.—John G. Slayter, Portland avenue, Minneapolis, Minn.

I think that we will about double the March offering of last year because of the personal canvass.—William Ross Lloyd, Bellevue, Pa.

Last year Twenty-fifth Street Church, Baltimore, Md., gave \$23.45. This year a little over \$50 is already in and some more to come.

Reached our apportionment at Bay Christian Church.—J. H. Bovee, Bellevue, Ill.

The March Offering in Bolenge

A Letter to Chicago.

Dear Brethren of the Christian Century:

I am not addressing any one in particular because I want this to be a personal message to you all. This is personally to you Brother Morrison, Brother Willett and Brother Taylor and all of the rest of the Chicago "Boosters." I sure enough think that you are the "Boosters" for the Congo. The fellowship we enjoyed was very real to me. The expressions of sympathy were very practical and the interest was so unanimous, more so I will say that in any other town we were in in all of our travels.

The proposals of the Englewood friends in by dear wife's behalf make me realize more than ever that Christianity is still powerful in the old home-land and bridges over, yes surpasses the ties of "blood." Brethren, my heart warms to you and to my own "living link" church of Seattle and I do not worry for I know that loyal and true and warm-hearted brethren are doing their part more than ever. It makes much of the sacrifice worth while.

I want to tell you of the Bolenge Church's "March Offering."

Bolenge Church has outdone itself this time in its usual Christmas offerings. We did not have the big feast this time, there seemed to be a need for a closer fellowship and heart-searching, and so for the week preceeding the "day," we had a series of special meetings for the church only. We talked about several things about which they had been remiss. Friday before Christmas we began with a special early morning prayer service, 5 a. m. There was a spirit of conviction so pronounced that many stood, one at a time, while the rest bowed in prayer for each one specifically as he confessed. This was so religious, and there was such a desire for it for ever.

6, 7.

that it lasted three hours and a half, adjourning to convene again at 5 p. m., when again for three hours and a half we had a service that was remarkable for its power and effectiveness. There was an evident presence of the Spirit of God. They were amazed themselves after it was over, saying this was indeed the coming of the Holy Spirit into our hearts.

This was the introduction to the "March Offering" (Christmas gifts) of the Bolenge Church. At 5 p. m., the whole church gathered in the big tabernacle (but few from the farther distant towns, and the sick not able to come being absent). After an opening exercise and prayer service, they passed around in single file, singing the songs they have learned to love so well, each placing on the tables prepared beforehand, their "birthday" offering to the Christ. In all the offerings amounted to 11,620 brass rods in goods and currency. Goats, bags of salt, chickens, brass rods in neat little packages, glasses, plates, dishes and even articles of clothing from their scanty stock from those who had no money and who wished to have a share in this wondrous service. It was most solemn, most impressing.

The joyous gladness of it all, "hilarious giving" and our own Brother McLean calls it, was the predominant note. It was good to see. Men and women who cared nothing for their fellows weal or enlightenment previously, now giving in a spirit of self-sacrifice that those who were erstwhile hereditary foes and feudal enemies, might have the same joy and "life" that they had received. You may call it what you wish; you may think of it as you may; it is a miracle of transforming grace and ours, yours and mine, is the privilege of spreading this still farther to the millions still in darkness and sin. Our prayer for you is that you may have a like joy in your "March Offering" so soon now to be consecrated.

Brethren, be true to the very heavenly vision you have had. Our God is calling us in no unmistakable way to the conquest of these people. We, your workers in Africa, are not calling for you to provide for pet schemes, but we are trembling before the great responsibility that He is giving us, a race begging for the gospel message and messengers. Men must come this year. Money must be given to enlarge or we will be held responsible! Your part, friends of the home-land, yours is what is lacking. Bolenge's little body of Christians is nobly doing a great share. It is for you to send your best sons and daughters, as your share. Oh! do it now! Could I make Matt. 9:36-38 more emphatic, I would. Men and the means for lighting up of the darkness of "Darkest Africa."

ROYAL J. DYE, M. D.

The Next Thing

Our next task, now that our great campaign in the interest of foreign missions is over, is that of providing for the widow and the orphan. Easter comes close to the first Lord's day in March. Having done well in making a generous offering for world-wide evangelism, we must complete our well-doing by a generous provision for the poor of the church; 500 unfortunate children and sixty-three aged, indigent veterans of the cross are anxiously awaiting the church's response to their appeal. Remember the saying of Jesus, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," and therefore make your Easter offering large.

Eight aged indigent Disciples of Christ made application for admission to the Jacksonville Home in the month of February. The appeal of these worthy brethren had to be denied because first, our homes are all full, and second, if we had room we have not the means for their support. Surely the churches that stand for the return of primitive Christianity will not say to these aged brethren in distress "Be ye warmed and be ye filled." The Master says "Give ye them to eat." The Easter offering is our answer to this command.

The beautiful new \$12,000 building erected in Denver for the Colorado Christian Orphanage will be dedicated on Easter Sunday. \$6,000 will be needed to clear this home of indebtedness. There is a widely growing interest in the Gospel of the Helping Hand. Everybody will want fellowship in this beautiful ministry.

By the unanimous verdict of those who attended the Centennial Convention, the National Benevolent Association presented to its friends the most attractive souvenir. It is unique in design. It was artistically gotten up. It told the story of the Gospel of the Helping Hand at a glance. Everybody wanted one as a memento of the great Centennial occasion. The Association has a few thousand left. It will give these free, as long as they last, one to each person who contributes \$1 or more towards the Easter offering.

JAS. H. MOHRTER.

Giving to the Orphan Not Stealing from Our Own

Teddy and Lee were wandering among the graves of the cemetery. Many were placing flowers on the graves of loved ones and the two little boys watched the decoration with peculiar interest. In their stroll they came to one little grave that had no slab at its head and no flowers were placed on it. Teddy, the younger brother, hastily looking about to see that no one was watching, slipped over to a grave that was covered with costly roses. He selected two beautiful flowers and holding them under his coat, crept up to the neglected grave and tenderly placed the flowers upon the tiny mound. The boys hurried away. Not a word was spoken until they were outside the gates. Then the younger said,—"That wasn't stealing, was it?" Promptly the reply came, "Course it wasn't. Don't you suppose that little baby had just as much right to a flower as some of them grown folks?" Beloved, it will not be stealing from your own if you take some of the flowers out of their lives, especially when they have so many they can not appreciate their beauty, and use them to brighten the lives of others who are friendless and lonely. Often we spend upon our own more than they need and more than is good for them. We should let them know that there are children who are cold and hungry and naked. Awaken their sympathy in behalf of such and teach them to share their good things with these unfortunates.

From an address by W. T. HILTON.

Pay the Lord

'Twas curly-headed Muriel,
Of two years and a half;
That she was having lots of fun,
We knew by her merry laugh,
With kitty, all in baby's dress;
A lovely dolly, she,
Was next to mamma's darling girl,
Or sister Marcia.

'Twas time her child should go to bed,
And say her "Now I lay!"
If kitty goes to sleep, she said,
She ought to learn to pray.
She held poor kitty in the crib,
In spite of the discord;
And said to her in firmest tones,
"Now, Kittie p'ay the Lawd."

The words kept ringing in my ears,
Of little curly head,
As much of sound advice in them,
As if by elders said.
Sometimes more hopeful subjects than
The kitten, so they say,
When asked to pay the Lord his due,
Squirm hard to get away.

—Central Christian Advocate.

Church Life

May 9-12 is the date of the state convention of Texas.

The church at El Campo, Texas, has called to its pastorate W. T. Selby, and he began work March 1.

A two thousand dollar pipe organ has been installed in the church at Jeffersonville, Ind., where M. C. Hughes is the minister.

Claris Yeuell, Paulding, Ohio, writes, "Three confessions, liberal offering for Foreign Society, Endeavor Day observed with good results; splendid prospects."

Charles S. Medbury, pastor of the University Church, Des Moines, has been invited to deliver the commencement address at Butler College in June.

Colby Hall is pastor of the University Church, Waco, Texas, and is doing a good work in the community and with the students, keeping in close touch with them.

Mr. and Mrs. R. E. Hieronymus of Eureka, will attend the Edinburgh world missionary Conference in June and visit the Passion Play at Oberammergau.

Peter Ainslie, Baltimore, Maryland, began a meeting with the Central church, Des Moines, Iowa, the sixth of March and will continue until the 27th.

The Missouri state convention will be held in Jefferson City, in June. Robert Graham, pastor of the church at Liberty, is president of the convention.

J. W. Lowber and wife began one of their social reform meetings with the First Church, Fort Worth, Texas, the first Sunday in March.

Charles W. Perry was recently ordained to the ministry by Hugh Wayt and the church at Zanesville, Ohio. Mr. Perry has accepted a call to the church at Quaker City, Ohio.

The church at Lyons, Kansas, will give four times as much for Foreign Missions this year as last. Such growth in giving speaks well for the work of the pastor, J. W. Reynolds.

The readers of the Christian Century will rejoice to know that F. D. Power of Washington, D. C., has so far recovered his health as to be able to attend services of the church.

The calendar of the church at Millersburg, Kentucky, not only announces the service of this church, but those of the other churches of the community as well. W. A. Gardner is the minister.

W. J. Lhamon goes from Humiston, Iowa, to Beaver City, Neb., for an evangelistic meeting. His work in evangelism is spoken of in the highest praise by the churches where he labors.

The Englewood Church in Chicago and the First Church, Springfield, hold the record for large giving to the anti-saloon campaign now on in Illinois. The former collected about \$300 and the latter about \$600 on a recent Sunday.

Everything is on the upward move at Gainesville, Texas, where Ernest C. Mobley is the energetic pastor. He is preaching regularly to audiences that fill the church building, and there are baptisms nearly every Sunday.

An error in the printer's reading of A. W. Taylor's article on Dr. Butchart two weeks ago made him say "the credulous who love

Christianity more than they love a certified experience." Mr. Taylor wrote "mystery" instead of "Christianity."

The Springfield, Ill., United Brotherhood, includes the men of the three churches of the Disciples in the city. At their last meeting early in March, the men of the Stuart Street Church were the hosts. Stephen E. Fisher, pastor of the church at Champaign, Ill., was the speaker of the evening.

W. S. Johnson recently held an eighteen days' meeting with the church at Missouri Valley, Iowa, with twenty additions. This is Mr. Johnson's third meeting with this church, the second since the present pastor took charge. The church has purchased a lot and will build at once.

R. L. Prunty, pastor of the church at LaBelle, Mo., says the apportionment of the church for Foreign Missions was raised in three minutes at the close of the service the first Sunday in March. We venture to suggest there must have been three months of preparation for such quick work.

A missionary rally of the churches of Wayne and Henry counties, Ind., was held at Richmond, Ind., March fourth. The speakers were, President McLean, L. C. Howe, New Castle; T. H. Kuhn, Richmond; R. R. Eldred, Africa, Dr. J. A. Walls, Richmond.

The Memorial Church, Rock Island, Ill., now under the leadership of E. T. MacFarland, is to continue in the Living-link class. The church has started its third mission Bible-school. There have been forty-five accessions to the Memorial Church since Mr. MacFarland began his ministry there last November.

At the farewell reception, held for evangelists Wilhite and Tuckerman at the close of their meeting with the church at Vincennes, Ind., pledges were made for \$11,000.00 for the purpose of enlarging and finishing the basement of the church. It is the purpose of the church to bring the amount up to \$14,000.00.

B. Franklin Hall, who has been pastor of the church at Woodbine, Iowa, for the past five years, has been given a unanimous call to remain for the sixth year at an increase in

For making
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hot breads, cake and pas-
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The poisonous nature of alum
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salary. This is the sort of record that counts in a man's life work and in the growth of the kingdom.

C. L. Morrison, pastor of the church at Wellsville, Ohio, recently preached a sermon on "The Value of Character in the Life of the Individual, the Home and the City." The mayor of the city, the head of the police department and the firemen all attended in a body.

Rev. C. H. Hands, who has just come to the Disciples from the Baptist church, uniting with the church at Springfield, Illinois, has been the preacher in a meeting at Riverton, Ill. Mr. Hands' sermons are highly commended as reaching to the consciences of men and impelling them to the best life. His work in Riverton is very successful.

The card gotten out by the Laymen's Missionary Convention held in Wichita, Kans., Feb. 17-20, giving a comparative statement of the strength of the churches of the city, and their offerings for home and foreign work, shows the Disciples to be the largest \$1.15 per capita; the Presbyterians \$1.21; the United Presbyterians, \$1.61; the Baptists 63 cents; and the Disciples \$1.76.

The following is the tabulated report of the work at Iago station, Philippine Islands, for the past year:

Whole number of patients treated.....	5082
Actual number of treatments and sales.....	9896
Number of new patients treated.....	1729
Number visits made to the homes of the sick	382
Number of visits made to outside towns ..	84
Receipts for the year	4589.22
Expenditures	pesos 4113.90

A commendable use of the daily press is made by Leroy M. Anderson, pastor of the Christian church at Honey Grove, Texas. He is editor of a small space in the paper called "Paragraph Pulpit," in which he each day writes in short and telling sermons some truth which he feels will strengthen the cause of righteousness. In a recent number of the paper the subject was "The Church and Its Twentieth Century Task."

W. T. Hilton, Greenville, Texas, at the invitation of the university, spent several days in meetings held in the auditorium of the

school. One of the happy results of the meeting was that one of the best students in the university dedicated himself to the ministry of the word. Others are seriously considering the same calling. Mr. Hilton gave much time to personal conversation with the students, and enjoyed the helpful ministry.

F. M. Rains will have charge of the dedication of the new twenty thousand dollar church at Amarillo, Texas, the third Sunday in March. Walter P. Jennings is the pastor of this growing congregation.

The Sunday schools of the First Christian Church, Fort Worth, Texas, and the Presbyterian church of the same city, have been in a fourteen weeks' contest for membership. The Christian church won by a majority of 109. J. E. Dinger is the hustling pastor.

L. H. Stine, pastor of the church at Aberdeen, Mississippi, gave on a recent Sunday evening an address which attracted the attention of the entire city, and was published in the daily papers with favorable comment. The subject of the address was, "The Reformers Under the Administration of the Spirit," in which he traced the development of the church from the first century to the present time, showing the progressive reformations.

The First Church, Springfield, Ill., is making careful preparation for the Laymen's Missionary Convention in that city. This church has the reputation in the city of leading in all good work, and is sustaining its reputation in this matter. The offering of the church for local option this year was \$618. Dr. Hugh Morrison, editor of the parish paper, says: "We are entitled to a degree of pride that our offering was more than double that of any other local congregation."

At Everton, Ontario, where G. G. Welshman ministers, things are moving encouragingly, as shown by the following word: All branches of church work have taken on new activity, the Sunday school in particular having ended the most successful year's work in its history, both from the standpoint of attendance and other things attempted. The Y. P. S. C. E. and the Junior Mission Band gave encouraging reports. We hope for better things during the present year.

I. J. Spencer, who has been holding a series of meetings in the University Church, Des Moines, Iowa, has taken occasion while in the capital city to study its government under the commission, and will report the results of his investigation to the leaders of the progressive element of his own city, Lexington, Ky., with the hope that the same plan may eventually be adopted by that city. This is a fine illustration of the attitude of the best ministers toward the larger interest of their communities.

William Oeschger, pastor of the church at Vincennes, Ind., announces a fine program for his church and city during the next few days. March 9, Rev. A. W. Conner, made an address on "Doing Things for Boys." March 15, Harry G. Hill, the popular pastor of the Third Church, Indianapolis, gave an address on "The Church and Civic Righteousness." March 16, S. D. Dutcher addressed the church on "Financing the Kingdom." The closing address of the series was by T. J. Clark, pastor of the church at Albion, Ill.

Hugh McLellan, for many years pastor at Richmond, Ky., has been persuaded by the Central Church at San Antonio, Texas, to accept a unanimous call to their pulpit. Mr. McLellan is one of the brilliant orators of the Kentucky pulpit, and has been sought after by some of the best churches of the brotherhood. His Richmond congregation

has hitherto succeeded in holding him against all comers. We predict an era of exceptional prosperity in the San Antonio church under his leadership.

J. W. Rose, is pastor of the small band of people at Belen, New Mexico, but he does not mean that the church shall remain small. He says that "Territorial Evangelist Stout" has just closed with this church the most successful meeting ever held in the town. There were twenty accessions to the church—eighty by baptism. At the close of the meeting the church pledged \$150.00 for the purchase of lots, upon which to erect a new church building. Plans have been adopted for a great tabernacle meeting to be held with the church in June or July, next.

G. W. Woodbury, and the church at Belle Vernon, Pa., has just closed a meeting "with home forces," which lasted three weeks and brought thirty-one additions to the church. Mr. Woodbury has been with the church since January first and has seen the Sunday grow from an average attendance of eighty to 162. The attendance at the church services has more than doubled. "The Christian Endeavor Society has been reorganized, the prayer meeting revived, and a great outlook for additions at regular services in the future."

Special meetings are to be held at the Englewood Church, Chicago, beginning March 13. Evangelists W. J. Wright and H. S. Saxton will assist. It is not often that our stronger Chicago churches attempt the revival meeting, but the strong church at Englewood, under the leadership of C. G. Kindred, always does large things, and has the courage to face any situation. Mr. Wright announced the following sermon subjects for the first week: "What I Owe to Jesus Christ," "A Chance for Every Man," "A Venture of Faith," "A Penitent Sinner," "A Good Confession for the Soul."

W. J. Wright has been invited by the church at Enid, Okla., to preach for them

during May and June, next, with a view to becoming permanent pastor of the church. It is announced that after some extensive correspondence in regard to the matter, Mr. Wright has decided to accept the invitation and will make a careful study of the field, with the probability that he will accept the call of the church. This caution which Mr. Wright is exercising in the choice of his pastorate is commendable. Were it followed more generally we should have longer and happier and more useful pastorates.

H. Erwin Stafford, whose announcements of sermon subjects has attracted our attention several times, has just made in his parish paper the announcement of the following suggestive topics for passion week, services being held each evening: General Theme, "Jesus, the Interpreter of the Real and Full Life As Needed Today." "The Man Christ Jesus," or Idea Human Life; "Jesus Our Brother," or Our Need of a Friend; "The Ministry of Jesus," or The Debt We Owe to One Another; "They Had Been With Jesus," or The Power of Divine Companionship; "We Would See Jesus," or The Longing of the Human Soul; "What Would Jesus Do?" or Christ, the Solution of Our Problems; "Jesus and the Young Man," or The Best Answer to Life's Greatest Question, and "Jesus the Risen Lord," or Life's Uplifting Magnet.

The Hyde Park Church, Chicago, E. S. Ames, minister, has undertaken an enterprise which, if carried to success, will be a great accomplishment for this comparatively small church. At the suggestion of the pastor, and with the sympathetic help of the missionary society of the church, the money is being raised to send two members of the church, Mr. and Mrs. Guy Sarvis, to Japan, as the living-link missionaries of the church. Mr. and Mrs. Sarvis are graduates of Drake University and have for the past two years been doing postgraduate work in Chicago. They are therefore well equipped for the very best work. To send them will cost the

REMEMBER

The May Offering FOR American Missions

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Time of Offering—MAY FIRST

church twelve hundred dollars per year. The membership of the church is not more than two hundred, and it will therefore be seen that this is no ordinary undertaking, but there is at present good promise of its success.

J. C. Crosby, pastor at Wellsville, reports a splendid meeting held by W. J. Lhamon of Des Moines, Iowa, with Byron L. Burditt of Lafayette, Ind., as singer. There were forty-seven confessions and Brother Crosby speaks highly of both the evangelist and singer.

Friday evening, March 11, the Vincetus Honore Choral Society of the Central Church, Anderson, Ind., gave a great concert under the leadership of Edward Podmore. There are sixty voices in the chorus, and its work attracts the attention of the entire city.

The movement toward unifying Disciple and Baptist churches moves on apace. At Ladysmith, Wis., the two churches have agreed to unite their forces for one year, with a view to permanent union later on. The united body will be known as "Church of Christ." R. E. Stevens is the minister.

The Foster Avenue Church of Buffalo, N. Y., H. A. Baker, pastor, is at present writing in a meeting with O. L. Hull of Garrett, Ind., as evangelist and his brother as singer. An enlarged Bible school and careful preparation on the part of pastor and church make the prospects of a great ingathering good.

Hugh T. Morrison, although having received a unanimous call to continue a second year as pastor of the Union church at Bothwell, Prince Edward Island, finds it necessary, on account of the severity of the Island winters, to close his labors there and seek a different climate. His address until further notice will be 434 South Central Park avenue, Chicago, Ill.

The elders of the church at Fort Collins, Colo., have prepared resolutions expressing their regret that their pastor, J. F. Findley, is to leave them to make a trip around the world, and commending his work in the following words: "We cordially commend him to any and all people among whom he may work in the future, for his devotion to the

duties of his high calling; for his irreproachable character; for his tireless efforts in behalf of the poor and sick and suffering, whether in the church or out of it, and that we extend to him our sincere good wishes for many successful years of labor in the Lord's work."

The wisdom of the old tithing system of the Jewish law, and of the early Christian church, has been again demonstrated by its operation in the First Church Terre Haute, Ind., where S. D. Dutcher is pastor. When Mr. Dutcher took this pastorate about two years ago, the congregation faced the task of building a new house of worship, and was not at all sanguine about its ability to build as it wanted to. Mr. Dutcher led in the forming of a tithing league, composed of those who would try the plan of tithing their income for at least three months. The plan worked so much to the satisfaction of the people who tried it, and to the church, that it was continued and by an increasing number of people until today there are four hundred people in the church who give regularly one tenth of their income to religious and benevolent work, and the offerings of the church on a single Sunday morning are sometimes as high as \$600.

The following word concerning some of the men recently called to New York state churches will have interest: V. W. Blair has located with the First Church of North Tonawanda and reports everything on the move. M. M. Ammunson has located with the Sterling Place Church of Brooklyn and reports eight additions recently, a men's brotherhood class of thirty, and all departments advancing. D. H. Patterson has located with the church at Gloversville and reports from there show that both pastor and church are happy in the new relationship. C. M. Kreidler has located with the church at Elmira and very hopeful reports have been received. Bayard Craig has become pastor of the Lenox Avenue Church and things are moving in the right direction. G. H. Steed has assumed the pastorate of the Tabernacle Church of North Tonawanda. A recent decision day resulted in nine additions to the church. Mr. Bower remained two weeks after the coming of the new pastor, with the result that there was no break in the work, a very commendable thing to do.

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

The Great Centennial Communion Service

Was one of the most memorable of the many historic happenings at the Pittsburgh Convention.

It is not well that the memory of it should grow dim.

Many delegates to the Convention have purchased the

MACNIFICENT PANORAMIC PHOTOGRAPH (Five feet long)

and after setting it in a frame Have Hung it in the Lecture Room of their church.

Any congregation will appreciate such a gift.

We still have a few of these Photographs on sale.

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THE NEW CHRISTIAN CENTURY COMPANY

700 E. Fortieth Street, Chicago.

E. E. Violet started March 5 on a trip to the Holy Land. He will return in the autumn.

Lou D. Hill is in a growing meeting with the church at Vernon, Ill. The church is a child of the state society.

Walter L. Martin, of Mitchell, Neb., has accepted a call to the church at Douglas, Ariz., and will begin work at once.

S. G. Fisher, pastor, and the church at Walla Walla, Wash., are in a meeting led by C. H. Hilton of Milton, Oregon.

Joseph Keevil, pastor of the Second Church of Brooklyn, is leading that church in preparation for special meetings in May.

It is announced that the Jefferson Street Church, Buffalo, N. Y., is planning to erect a gymnasium and an institutional work shop.

Marion H. Gerrard, minister of the church at Saginaw, Mich., is enlisting the men of his church and community in definite work for the church.

The Fifty-fifth St. Church, New York, will soon move into the new property which they have just purchased on West Eighty-first streets.

Z. L. Lobdell, pastor of the church at Chico, Calif., has been leading the First Church, Sacramento, in a meeting with fine results.

The church at Niagara Falls, W. C. Prewitt, pastor, is placing emphasis on evangelistic effort in connection with the regular services with splendid results.

Bayard Craig, minister of the Lenox Avenue Church of New York City reports twenty-two additions and all departments of the work advancing.

The church at Rockford, Ill., has called W. B. Clemmer as its pastor to succeed W. D. Ward, who resigned recently to accept a call to Ohio.

"The Service and News Bulletin" is the name of the parish paper of the church at Weatherford, Texas, where Owen Livengood ministers. It is a neatly printed leaflet.

C. H. McCord is now pastor of the church at Oskaloosa, Ill., succeeding S. H. Zendt. Mr. McCord came from the pastorate of a Presbyterian church in Marshalltown, Iowa, about a year ago.

A reception was given Mr. and Mrs. C. H. Devoe by the church at Mason City, Iowa, recently, in which they heartily welcomed their new pastor to their fellowship and their tasks.

At Sterling, Colorado, where W. B. Harter ministers, we have a growing church. Many people are going into the northeastern section of Colorado and there is a bright future before the Disciples there.

J. E. Cresmer has resigned his pastorate at Valley Junction, Iowa, and will close his work there the last Sunday in March. Mr. Cresmer will become managing editor of a daily paper in Kalamazoo, Michigan.

A. McKenzie Meldrum has been elected to the pastorate of the church at Athena, Oregon. Mr. Meldrum closes a two years' pastorate at Pendleton, Oregon, to accept the work at Athena.

F. F. Grim, corresponding secretary for West Texas and New Mexico, has been holding a meeting in the Baptist church at Estancia, N. M. It is his purpose to lead in the organization of a church of the Disciples.

The annual report of the church at Eureka, Ill., shows \$8,504.90 raised for all purposes. This includes \$900.00 for parsonage improvement. Total gifts to missions and benevolences, \$4,392.28. David H. Shields is pastor.

After two years of service at Paxton, Ill., S. Elwood Fisher has resigned to accept a unanimous call to serve the church in Dixon, Ill. He feels that prospects are bright at Dixon for a good work. He will close work at Paxton April 30.

W. E. Ellis, pastor of the Cynthiana church, will assist William D. Ryan and his congregation at Ashland, Ky., in a series of revival services, to begin April 3. The Ashland church will soon break ground for a new \$35,000 house of worship.

The First Christian Church of Colorado Springs, Colo., has contracted for a pipe organ to cost \$3,350 and to be installed by the beginning of the tourist season. For about fourteen years this object has been the ambition of the church. Mr. Carnegie donates \$1,250 of the amount. The offering for foreign missions will exceed the apportionment of \$200. The Laymen's Missionary convention was a great success in the Springs. The church is enjoying a healthy growth under the leadership of the pastor, George B. Stewart.

At the close of the fourth year of the ministry of W. H. Bagby with the church at Missoula, Montana, the chairman of the church board made to the church a statement of the work that had been accomplished during this successful pastorate. During the last year the church has raised through all channels, \$3,500. Fifty-seven members have been received into the membership of the church. The Sunday-school has an enrollment of 150, and is noted for its wide awake work. "A good growing Young Peoples Society, a large active Ladies' Aid Society, and Auxiliary to the Christian Woman's Board of Missions, are notable factors in the church life." During the past four years 126 names have been added to the church roll, and the present membership of the church is 171. "In results achieved the past year has been one of the best in the history of the church."

As We Go to Press

Canton, Ohio, March 13—Began an eight day meeting this morning; the Kendalls assisting; P. H. Welsheimer preaching. Forty-eight added today, 1603 in Sunday-school. Katherine Stanta pastoral helper.—P. H. Welsheimer.

Moberly, Mo., March 13.—Closed great

twenty days' meeting with home forces at Central tonight with 130 additions, seventy-two by conversion. Many adults and heads of families. Church united, happy and preparing for great things.—S. Boyd White.

Kansas City, Mo., March 12—We just closed Missouri meetings at Lockwood and Salisbury with over 150 additions. Plea presented powerfully, plainly and persuasively by Evangelist Richard Martin. Urged to return for another campaign.—Martin Family.

Larned, Kan., March 13.—We are in a splendid meeting here with the well known evangelist, James Small, and Edward McKinney as singer. There have been forty-six added first week. Great crowd and deep interest. W. R. McCreas is our able minister. He is a busy man in the meetings. We continue with great prospects.—W. H. Hoffhins.

Chattanooga, Tenn., March 13.—Closed at Newark, Ohio, with 219 additions in fifteen days of invitation. New members pledged \$700 to the current expense funds. We began here Wednesday with I. M. Boswell. Twenty-six additions the first day of invitation. We continue with bright prospects. Tapp and Lewis are doing fine work.—W. T. Brooks.

Lockwood, Mo., March 7.—Dade county's greatest meeting. Richard Martin, evangelist, of the Martin family leading. Over fifty additions already, mostly adults by confession and baptism. Greatest crowds, most perfect attention. Evangelist wise, tactful, kind, educated, eloquent and strong on Scripture. Four special meetings filled greatest auditorium here each time. Sunday collections meeting all expenses. Continue another week. Home forces helping gloriously.—Elder J. T. Arbegasit.

Kansas City, Mo., March 13.—Ninety-six added today. Was with the great Independence Boul. Sunday-school this morning. George P. Taubman, superintendent; Dr. Combs, pastor. Thirty-five responded to the invitation. Then came back to Linwood Boulevard, reaching sixty-one here today and 392 in all to date. Church board unanimously requested us to continue another week, but we are one month behind schedule, hence must close Monday. Dedicate building in Pendleton, Ore., next Sunday and continue one week en route to Tacoma, beginning the 27th. Have greatly enjoyed the fellowship of Dr. Jenkins here. He is a true yoke-fellow and the Linwood Boul. Church is a great church in a great field. We regret seriously our inability to stay on. This is the largest meeting ever held in a Kansas City church.—Chas. Reign Scoville.

In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for \$1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit \$1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

**The New Christian Century Co.
700 East Fortieth St.
Chicago**

A Large Offering is Needed at Easter for Orphanage Work in Mission Fields

For the past three years the National Benevolent Association and the Young People's Department of the Christian Woman's Board of Missions united in a joint appeal at Easter to all our Bible Schools, Mission Bands and Intermediate and Junior Societies of Christian Endeavor for offerings in behalf of Orphanage work in this and other lands. This year the National Benevolent Association has decided that it will be wiser that they and the Young People's Department do not unite in a joint observance of Easter, but that each make its own appeal for its own work.

The Young People's Department of the C. W. B. M. supports six large Orphanages and one Babies' Home in foreign lands in which hundreds of boys and girls who have been rescued from idolatry and other sins of heathen lands are loved, cared for and fitted for efficient service in the Kingdom of our Lord. There are no Christian Homes in mission lands in which to place orphan children, so those taken by our missionaries must be kept and supported in our Orphanages until they are grown, thus giving an opportunity for fitting them for service. In addition to maintaining the hundreds of orphan children we must erect a new building for our Girls' Christian Orphanage in Porto Rico. The old building that was used for an Orphanage was examined and condemned by the officials of the city where it is located. So our girls had to be taken out at once. A new building that is substantial and commodious should be erected in the spring.

We give a few telling testimonials to the value of our Orphanage work from some of our leading workers:

I know of nothing in the way of foreign mission work which is being more used of God to advance the kingdom than the care of orphan children; these helpless ones are saved from their awful condition and at the same time led to Christ and trained under the missionary tutelage for future service in the church.

STEPHEN J. COREY.

Orphanage work is a process and requires continuous and extended support. Results justify the expenditure. Orphanages furnish workers. Maintain the orphanages and Christianity in heathen lands will some day begin to "work from the inside."

E. C. DAVIS.

God is no respecter of persons and one orphan child is as near His herd as another, we might argue. But we remember the parable of the one lost sheep and the ninety and nine; and surmise that the orphan in the heathen land lies heavy upon the heart of God. In the homeland there is apt to be a heart to love and a hand to help it somewhere? But in the darkness of heathenism its pitiful cry is most likely to reach no willing ear. What can it do but die? No more beautiful work can engage our hands than to help care for God's little ones who have no friend but Him.

MARION STEVENSON.

I can conceive of nothing so beautiful in all the activities of the church as that which our C. W. B. M. is doing in their orphanage work in the foreign field. It is going to the head waters of the heathen races and means the uplifting of those races to such planes of life and service as promises their redemption to God for the good of others.

PETER AINSLIE.

Taking orphan children from the conditions in which they are usually found in heathen lands and placing them in Christian Orphanages and Schools is one of the most beautiful ministries done to mankind, and I doubt if anyone could do anything more pleasing to the Master than the taking of helpless orphans out of surroundings that are detrimental to their moral growth, and placing them where the environments would be of a tendency to make them nobler, better men and women. This of course is not only helpful in an individual sense, but in a collective sense as well.

R. A. LONG,
Kansas City, Mo.

Orphanage work in foreign lands appeals to me as a most important phase of our present activities. Here in this favored land the call for such work is most urgent. What must it be in the darkened lands beyond the civilization and Christianity and prosperity which we enjoy here at home! You can hardly put too much emphasis upon this call to our people.

C. J. TANNAR,
Detroit, Mich.

The greater future good, at least present expense, can be wrought for God and humanity by the orphanage work on foreign lands.

CHARLES A. YOUNG,
Oakland, Cal.



A Christian Young Woman in Bengal, India.

No investment can yield larger returns than that in an individual life. To take a little child from heathenism and transplant him into a Christian home where he can develop amid conditions making for the largest possible Christian life is nothing short of divine. Other gifts he may lose, but the gift of life—real life, the "life that is hid with Christ in God," remains as his permanent possession, a source of constant joy to himself and the greatest asset to the church which made that life possible.

HOWARD T. CREE, Augusta, Ga.

Our Orphanage work in foreign lands is a feature of missionary effort that takes strong hold of every heart that has any capacity for sympathy; any desire for service or any power to love. The appeal is irresistible. Especially is this true when related to countries less favored than our own. Such work raises our holy faith high in the estimation of the world without and wins approval of the One we care most to please—Jesus Christ our Lord.

E. RICHARD EDWARDS,
Kokomo, Ind.

Nothing on this earth affects my heart so much as the needs of children. With Victor Hugo I can say, "Even about the rags of childhood, there hangs a halo." When we consider what Christians owe to non-Christian lands, I believe there is no one department of our work so rich and prompt in

its returns, as our Orphanages. Remember the golden words of the Great Teacher when He said, "Unless ye become as little children."

REBEL WITHERS,
Ocoee, Fla.

To take a child from the midst of heathenism, and train up this child in the way it should go, leading it to Christ, giving it education and culture, and then sending back a full grown Christian man or woman to his or her own people—it looks like the heaven that is to leaven the whole lump. Surely no work can be greater than such a work, and may the Lord raise up multiplied thousands to assist you in thus doing the King's work in the King's way.

CHARLES REIGN SCOVILLE.

The key to the situation in any land is the child. The training that the children receive in the orphanages supported by the C. W. B. M. in heathen lands, means much for the future. These children so trained will become light bearers among their benighted people. The children in the home land should every one help this work. Easter will afford a special opportunity for helping. Let every Church do its duty on that day.

WILLIAM OESCHGER,
Vincennes, Ind.

If, in our own home land, where the historical proofs of Christianity are accessible, the best apologetic the Church can give to the world is its unselfish work in behalf of humanity, how much more must this be true in those lands where Christianity is now being introduced? Every child rescued from dire want, disease and neglect and trained to intelligent and useful manhood or womanhood, becomes a "living Epistle" certifying to the beneficent influence of the Christian religion and to its divine origin.

J. H. GARRISON,
St. Louis, Mo.

I do not know anything, technically of orphanage work in foreign lands. Its appeal to the Christian heart of America ought to be immediate, and the response ought to be generous. I can hardly think of any work in connection with foreign missionary enterprise that comes with greater insistence, and at the same time is a most beautiful and gracious ministry. There can be no two opinions about so simple a proposition. There are some enterprises that stand out so clearly on inherent merit, that you need only to say "Look!" and you are forever more pledged to the support of them.

E. L. TOWELL.

From such information as I have been able to get, it would seem to me that not only the spiritual interests but the physical welfare of the children in heathen lands depends upon the substantial maintenance of our orphanage work. And it is of the most supreme importance in the evangelization of the world that these who have been nurtured and trained under close inspection and through years of companionship of missionaries shall go out among their own people strengthened by force of habit and convinced through experience of the value of Christ in the life, to speak the message each in his own native tongue. In my estimation no work is more important.

FINIS IDEMAN,
Des Moines, Ia.

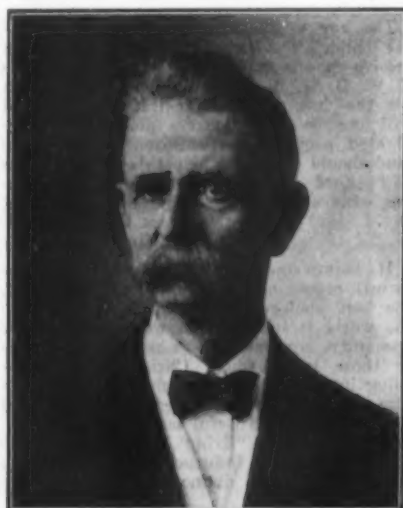
We ask for \$25,000 at Easter for our Orphanage work. No better thing can be done by the young people of your Church than to make an offering at Easter in behalf of Orphanage work in mission fields.

A C. W. B. M. Life Membership will be given for every \$25 raised by a young people's organization. Also a small missionary book to each person who contributes one dollar or more.

Send all Easter offerings and all orders for Easter supplies to Miss Mattie Pounds, Missionary Training School, Indianapolis, Ind.

Pioneers in Union

C. C. Morrison preached at Monroe, Wis., Sunday, March 6, in the Union Church, whose pulpit is made vacant by the recent resignation of the pastor, J. H. Berkey. This union church is well known throughout the brotherhood for its pioneer efforts in bringing about the unification of two congregations—Baptists and Disciples—some five years ago. Mr. Berkey had been the pastor of the Disciples Church for nearly five years when he resigned and removed to a distant state. Later his old congregation recalled him to its pulpit and he made his acceptance conditional upon the uniting of the immersion-practicing congregations of the town. Under his leadership overtures were made and the details worked out for the organization of the "Union Church in Christ." In the union compact it was provided that all missionary offerings be divided equally between Baptists and Disciples, that



Rev. J. H. Berkey.

the Lord's Supper be observed on the first Sunday of each month, that delegates be elected to both Baptist and Disciples' conventions and that the church house owned by the Disciples be leased to the union congregation. For five years this work has gone on in peace and blessing. Mr. Berkey as pastor has emphasized constantly the deeper fundamentals of the gospel ignoring the petty differences that cause division. He has been a leader in every cause of righteousness in his community, and holds the respect of all Christian people. The prohibition party recently called him to head their ticket as a candidate for governor of Wisconsin. He will be engaged after May 1 in lecture work for the temperance cause. In any community where Baptists and Disciples are striving to break down their sectarian walls Mr. Berkey's aid would be invaluable. Such communities should send for him and allow him either by a protracted meeting or personal

counsel to contribute his experience to the effecting of union. The church at Monroe offers a splendid opportunity for a vigorous and broad-visioned man to accomplish a great work.

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The above prices include postage. Returnable sample copies will be sent which may be purchased at \$1.00, or returned uninjured. In case an order is sent by the school no charge will be made for them. In writing for samples, please say "Returnable."

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PLACE YOUR ORDER AT ONCE FOR THE BETHANY GRADED LESSONS. Be Ready for the New Quarter which opens April 3. The supplies you order now will supply your three elementary grades until July 1. Remember, the Bethany Supplies are only for your pupils under twelve years of age. Place the main bulk of your order wherever you wish, but give your younger children the best religious instruction ever put into any Sunday school. Send for our convenient order blank at once. The New Christian Century Co., 700 East Fortieth St., Chicago.

